Rev UH Payne 150 Fifth Ave

Zion's Herald

Wednesday, October 5, 1898

Col. Theodore Roosevelt.

THEIR OWN WORDS

REV. JOHN W. ELTZHOLTZ.

IN a speech which Mr. John G. Woolley made in Tremont Temple, in March, 1897, he quoted an extract from the address of the presiding officer of the Liquor League of Ohio before the annual meeting, which is as follows: "It will appear from these facts, gentlemen, that the success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor, like others, will die, and if there is no new appetite created our counters will be empty, as will be our coffers. Our children will go hungry, or we must change our business to some other more remunerative. The open field for the creation of this appetite is among the boys. After men have grown and their habits have been formed, they rarely ever change in this regard. It will be needful, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now will return in dollars to your tills after the appetite has been formed. Above all things, create appetite."

We are not enemies of the saloon-keepers as men, so far as they are *men*, but as bartenders. We are not enemies of whiskey as a poison — for intelligence knows what a skull and cross-bones means — but as a beverage.

Let us notice the extract: "Create an appetite;" that means create a desire for that which will ultimately take strength from arms of fathers, tears from eyes of mothers, bread from mouths of children. Ah! but there is a business, the emptying of whose coffers means the filling of the treasuries of the nations, for the rattle of change in the saloon-keeper's drawer is the rattle of the chains of hell.

"Our counters will be empty." Yes, but if you empty one thing, you fill another; and if you empty the saloon-keeper's counter, you fill the counters of the dry-goods store, the grocery-store, the coal-dealer and the furniture dealer.

"Our children will go hungry." The saloon-keeper speaks in the future tense, but the drunkard realizes it in the awful present tense, and the drunkard's boy has as much a right to food and clothes as has the boy of the richest brewer.

"The open field is among the boys." I hear mothers say, "Not my boy." But, look out, he will soon be tall enough to reach the glass from the bar. Mother, while you have your boy, tighten your grip upon him. Consider the truth that the saloon-keepers have given you, that "after men have grown and their habits have been formed, they rarely ever change." Oh! mother, give your boy a good habit for every evil habit to which the saloon-keeper could incite him. You be the missionary with the Bible, then the "missionary" with the glass will have no converts.

Hampden, Mass.

Literature for Sailors

IT is well known to many that in connection with the Epworth League of the Meridian St. Church, East Boston, there is a well conducted mission boat, "The Dantie," which goes out into the harbor every Sunday morning among the fleet of vessels of all kinds, laden with the best literature that can be secured. The reports of the captain of the boat for the last quarter have been full of encouragement, as a great number of excellent magazines, etc., have been distributed. The demand for suitable reading matter is greater than the supply. To all who have sent in supplies we sincerely return thanks, and to all we make a special appeal for immediate aid. Send us magazines of all sorts, and good religious papers, etc. You cannot send too much. As this work is carried on with quite a little monetary expense, if any parties sending supplies can pay the freight on the same we shall be very grateful. But we want the literature, whether you pay or not. If you send in large packages, please send by freight. Forward to Meridian St. M. E. Church, care of the pastor, Rev. F. K Stratton.

There's nothing in Ivory Soap but soap, good, pure vegetable oil soap. There's nothing to make the linens streaky, no alkali to injure the finest textures. The lather forms quickly and copiously, and wash-day is a pleasure instead of a drudgery. Try it in the next wash. The price places it within reach of every one. Look out for imitations.

Copyright, 1898, by The Procter & Gamble Co., Cincinnati.

Massachusetts Temperance Congress

This Congress is to be held in Tremont Temple, Boston, Oct. 13 and 14. It will be non-sectarian and non-partisan, and is called for the purpose of awakening a general and definite interest in aggressive temperance work; also for the thorough and frank discussion of such timely topics as the following: (*a*) The revival of personal total abstinence work in our churches. (*b*) The great importance of pushing the no-license cause in the community. (*c*) The promotion of such legislation as will tend to diminish the power of the liquor traffic in politics. (*d*) Substitutes for the saloon. Some of those who will address the Congress are: Rev. Drs. Geo. C. Lorimer, E. H. Capen, Edward E. Hale, A. Z. Conrad, Percy Browne, Everett D. Burr, A. S. Gumbart, N. T. Whitaker, Scott F. Hershey, W. T. Perrin, Edwin H. Hughes, Arthur Little, Robert D. Wallace, Edward M. Taylor, Merrill C. Ward, Frederick Palmer, F. W. Gardiner, Mrs. Susan S. Fessenden, Lieut.-Col. W. J. Cozens, Messrs. Frederick Fosdick and Geo. H. Carter. The Congress will be in conjunction with the twenty-fifth anniversary of the W. C. T. U., which convenes on Tuesday evening. All railroads in Massachusetts will sell round-trip tickets, good going Oct. 10 and 14, and good returning until Oct. 15, inclusive, at the following rates: Two cents per mile from points within twenty-five miles of Boston; one dollar from points within twenty-five miles to thirty-three miles of Boston, and one and one-half cents per mile from points more than thirty-three miles from Boston.

Epworth Organs

C—— —, Penn., Sept. 15, 1898.

WILLIAMS ORGAN & PIANO CO.

GENTLEMEN:—Please send catalogue and prices of Epworth Organs suitable for a small church. Have $50 on hand. Will you wait on us for the remainder? We want the best organ that $80 or $75 will buy. What can you do for us?

(REV.) J. WESLEY PORTER.

We are as much pleased to receive a letter like that as we are to receive a letter from a large city church. We undertand the struggles of the small churches—and their needs. We know that every dollar means personal sacrifice. They can't afford to waste money, either by buying an expensive organ—or what is worse—a poor one.

Write us today.

WILLIAMS ORGAN & PIANO CO.

Methodist Book Concern Bldg.

57 Washington St., Chicago.

CURE WITHOUT MEDICINE

Electropoise

L. A. BOSWORTH,

GEN'L AG'T FOR THE NEW ENGLAND STATES

36 BROMFIELD ST. ROOM 38 BOSTON, MASS.

Zion's Herald

Volume LXXVI | Boston, Wednesday, October 5, 1898 | Number 40

Zion's Herald

CHARLES PARKHURST, Editor

A. S. WEED, Publisher

PUBLISHED WEEKLY

Price, $2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Late Thomas F. Bayard

A week ago, at the summer home of his daughter in Dedham of this State, this highly-honored statesman and citizen passed from earth, at the age of threescore years and ten. Claiming descent from the famous Chevalier of his name *sans peur et sans reproche*, Mr. Bayard illustrated in his own life the virtues of a long line of honorable ancestors. He began his career as a lawyer, practicing his profession in Wilmington, Del., the city of his birth. Shortly after the civil war broke out, he made a remarkable speech at Dover, Del., opposing the doctrine of "coercion" as applied to the Confederacy, and pleading for peace at any price. He also stood firm for State sovereignty. He took no part in the contest. Four years after Lee's surrender both his father and himself were elected on the same day to the United States Senate (the father to fill an unexpired term). During his senatorial career he vigorously opposed both greenbacks and silver. In 1875, and also in 1881, he was re-elected, serving continuously until March 4, 1885, when he accepted the appointment of Secretary of State from President Cleveland. Previous to this he had twice received votes — in the Democratic national conventions of 1880 and 1884 — for the Presidency. In 1893 he was sent as Ambassador to England, holding the office for four years, and greatly promoting by his addresses and unfailing courtesy of manner a good understanding between the two countries. He has been called "the evangelist of the Anglo-American alliance," and it will be remembered that he was especially active in his advocacy of arbitration. His integrity in public life was never impeached, and his private life was stainless. The fault most deplored in him was an excessive desire to please. He will take his place, not among the ablest, but certainly among the most useful and best, of American statesmen.

Mexico under President Diaz

His recent annual message to the Mexican Congress is not only a review of the material progress of "our next-door neighbor" during the past twelve months, but also a reminder of the astonishing and beneficial changes which have been wrought during his prolonged presidency. When his rule began, the national debt of Mexico was $395,000,000, and the revenues failed to balance the expenditure. This debt has been more than half paid, and the Treasury carries a surplus of $2,000,000 over all expenses. Taxes have decreased with the debt. The railway mileage in 1884, at the beginning of his second term as President, was 5,000 miles; it has increased now to 8,268. Mining, on which the nation depends as an important resource, has increased sevenfold in six years. The obnoxious octroi dues have been abolished; epidemics have been suppressed; elaborate sanitary measures adopted for the country at large; harbors have been made secure by the building of jetties. Above all, law and order have been maintained, and prosperity has kept pace with peace. President Diaz is now sixty-eight years old. He has been five times elected President of Mexico. This son of an Indian woman has certainly won a high place in the peerage of human distinction.

A Formidable Explosive

A single Lyddite shell fired from a British field-gun into Omdurman in the Soudan killed 106 out of 118 men who had taken refuge in an iron mosque beside the Mahdi's tomb. This shell was filled with picric acid, made by fusing carbolic and nitric acids. Picric acid has been recognized as one of our most terrible explosives, but so great was the danger of handling it that it was rarely used until the inventors of Lyddite, as the new form of it is now called, discovered a method of fusing instead of mixing its constituents. Now it can not only be handled without harm, but its power as an explosive is increased tenfold. It will more thoroughly destroy adjacent objects and for a larger area around than any other explosive known, weight for weight. Solid masonry crumbles to dust within four hundred yards of one of these exploding shells.

"The Good Queen"

So the Danes always spoke of their imperial mistress, Louise, who died last week at Copenhagen at the age of 81. Marrying, at twenty-five, Christian, a son of the Duke of Schleswig-Holstein, she yielded to him her title to the throne of Denmark, and kept him King in spite of opposition, the Powers confirming her in her unselfish decision. Six children were born to the royal couple, and so nobly were they trained that alliances were sought with them by the leading reigning families of Europe. Queen Louise used to be called, in jest, "the Mother-in-Law" of Europe. One of her daughters is the Princess of Wales, and prospective Queen of England and Empress of India. Another married the late Czar Alexander III., and is the Empress Dowager of Russia; the present Czar is her grandson. A third daughter is the wife of Prince Ernest August, Duke of Cumberland. One of her sons will succeed to the throne of Denmark. A second is King of Greece. The third is married to the Princess Marie d'Orleans. One of the late Queen's grandsons is brother-in-law to the German Emperor. Every inch a queen and every inch a true woman, exerting so powerful an influence upon European politics as to gain the respect and admiration of Bismarck, and yet the protectress of the friendless and the poor among her own subjects, she has won a grateful and enduring place in the remembrance of all good people.

Arizona Again Knocks

She aspires to the dignity and rights of Statehood. Governor Murphy, in his annual report to the Secretary of the Interior, declares that the population of the Territory is nearly, if not quite, 100,000 people. He contends that in its social and moral conditions Arizona compares favorably with any portion of the Union. There have been no outbreaks or depredations by Indians. There has been a satisfactory increase in the volume of business transacted by the railroads, and a considerable amount of new construction done. The year, in short, has been a prosperous one. But the lever on which the Governor relies to uplift the Territory to the plane of statehood is the commendable behavior of its citizens in the recent war. Theirs is the proud distinction of having been the first to respond to their country's call for volunteers. Her sons were conspicuous for bravery and endurance while fighting on Cuban soil. An Arizona flag was the first to be hoisted over the ramparts of the enemy at El Caney. The Governor's plea is a strong one.

Boston as a Wool Centre

The attempt of New York to deprive this city of the leadership in the marketing of this important staple has thus far signally failed. The New York Wool Exchange was compelled to discontinue auction sales on the floor of its building last week and to close its trading room. It announced that this course was taken because of depression in the trade. The trade is dull here, but recently half a million dollars' worth of wool was put upon the market at auction, and good prices obtained. Two years ago the importation of raw wool into this port was twice as large and valuable as that imported into New York. Further, we

are nearer the woolen mills than our rival city, and the trade with us is confined to almost one block — at Atlantic Avenue and Federal Street — whereas in New York it is scattered. In the sales of dry goods and other merchandise we yield the palm to the metropolitan city, but when buyers want wool they must come to Boston.

The New "Admiral" Ships

They are four in number, and belong to the American Mail Steamship Company, which has the contract to carry the United States mails to the British West Indies. Two have been launched — the "Admiral Dewey" and the "Admiral Sampson." The "Admiral Schley" is nearly ready to take the water; the name of the fourth has not yet been selected. These ships were contracted for before the war, and are the first vessels of their class to be built with special reference to speedy conversion into auxiliary cruisers, should occasion arise. They are of 2,000 tons each, are fitted with twin screws, and their builders — the Cramps of Philadelphia — guarantee a speed of fifteen knots in all sorts of weather. These steamships will at once begin service, and will touch *en route* bi-weekly at Santiago, carrying mails between that port and Boston or Philadelphia.

"La Fayette Day"

The Memorial Commission which has been formed for the purpose of erecting a suitable monument over the grave of General La Fayette in the little cemetery of the convent of the Petit Picpus in Paris, has fixed upon Oct. 19, the anniversary of the surrender of Cornwallis at Yorktown, as the day when his friendship for this country and his valuable personal services shall be reviewed in appropriate public exercises in our common schools and universities, and contributions be taken to honor the place of his rest. It is estimated that $250,000 will be required for this worthy purpose. There ought to be no difficulty in raising it. The simple story of the youthful Frenchman's ardent sympathy for our colonies in their struggle for independence, and the difficulties and self-denials which he had to encounter in crossing the sea to make that sympathy practical by casting in his lot with our forefathers, cannot be recited without thrilling every listener.

One Bank Instead of Nine

It has been apparent for some time that there are more National banks in this city than actual business requires. As their stock is largely held by the savings banks (which suffer by loss of dividends), the latter have been agitating for the liquidation of a certain number of them; and this agitation has taken the shape of a conference with Kidder, Peabody & Co., who have agreed to pay about $12 a share above late market values to all savings banks which hold shares in the following National banks, provided all shares (not a part of them) are sold — the Boston, Columbian, Hamilton, Howard, North, Market, National Eagle, National Revere, and National Bank of North America. The firm, having made the savings banks good, will then proceed to liquidate the banks named and consolidate them into one large banking institution. It is said that one-half of the profits in liquidation will go to the sellers of the stock, who, it is understood, take one-half of the value of their sales in the stock of the new bank. The National bank stock in this city will be reduced by the sum of $5,000,000 if the deal goes through.

What Natural Gas has Done for Indiana

Thirty years ago a party of prospectors from Fort Wayne went to Eaton in the eastern part of Indiana to drill for coal. After reaching a depth of 800 feet, they noticed a vile smell and abandoned the work, after plugging the hole with wood to stop the escape of foul air. The well was soon forgotten and overgrown with weeds. Eighteen years later some Eaton farmers went to Finlay, Ohio, to see the wonderful Krag well display. Some of them recognized the unpleasant odor, and on returning hunted up the old well. They knocked the plug out and touched a match, and a blaze shot up. A derrick was erected and drilling was resumed. Trenton rock was at last pierced, and then came a rumble and roar that could be heard for miles. It dated one of the most remarkable transformations that has ever taken place in this country. Since that memorable morning in September, twelve years ago, over all the district of 5,000 square miles embraced in the gas field, a change has passed which seems incredible even to those who have witnessed it. The sleepy, unprogressive farming community which then dwelt there has vanished, or been metamorphosed into a great manufacturing centre which has made that district pre-eminent in the markets of the world as a source of supply for glass, iron, steel, tin-plate, wooden-ware and a hundred other industries. Towns and cities have sprung up. Indiana today stands only second to Pennsylvania in the iron industry, and three years ago she cornered the window glass market of the country. Beside all this, the gas wells of the belt supply fuel and light to homes all over the State, and also to Chicago and to fourteen Ohio cities.

How Hawaii is to be Governed

The American members of the Hawaiian Commission have returned to this country. Their Hawaiian confrères will reach here next month. The main features of the territorial government for the islands have been agreed upon, and a bill drafted for submission to Congress. It is understood that free suffrage will be recommended, but that a money qualification will be imposed upon the electors who are to choose the members of the upper house of the Legislature. Planters will be granted ten years in which to make the change from contract to free labor; but the planters insist that for all time Oriental labor must be imported for the rice fields. A plan is submitted for a settlement with the late Queen as to crown lands, the negotiations to be conducted by an unprejudiced commissioner appointed by this country. The old fishing law which gave to the holder of riparian rights exclusive privileges for a mile seaward, is to be repealed. Every local revenue is to be turned over to the American executive department having that matter in charge. The system of courts is to be radically changed, so as to permit of distinct city and territorial government. The reef at Pearl Harbor is to be cleared away. Cables from San Francisco to the islands and between the islands are recommended. In short, the Commission appears to have done its work intelligently and thoroughly, and our Pacific acquisition will, ere many months, enjoy the blessings of salutary and firm government.

Remembering the Almost Forgotten

The London papers contain an account of the unveiling at Whitby of the memorial cross erected in honor of Cædmon, the Yorkshire cowherd, who, twelve centuries ago, translated the Scriptures into Anglo-Saxon verse, and thus became the first English poet. His devout work not only helped to Christianize Northumbria, but also had much to do in "fixing and crystallizing our vernacular." The ceremony of unveiling the memorial was performed by Mr. Alfred Austin, poet laureate, who spoke of Cædmon as "the half-articulate father of English poets yet to be." Cædmon died A. D. 680. The borough of Whitby has done well, though tardily, in honoring the memory of her greatest son.

Canada's Prohibition Vote

During the last decade the question of prohibition has been submitted to the people in most of the Canadian provinces — in Ontario, Manitoba, Nova Scotia, Prince Edward Island; never, however, in British Columbia or Quebec — and in every case the proposition has been met with favor. Ontario was the last province to vote upon the question, four years ago; nearly 50 per cent. of the people voted, and the majority was over 80,000 for prohibition. The Prohibitionists have labored earnestly for a general popular expression throughout the whole Dominion on the question of suppressing the traffic, and Parliament therefore, at its last session, passed a bill which provided for a plebiscite. The question submitted was: "Are you in favor of the passing of an act prohibiting the importation, manufacture, or sale of spirits, wine, ale, beer, cider, and all other alcoholic liquors for use as beverages?" The vote was taken on Thursday last, after an exciting campaign which lasted three months, and which was conducted chiefly by the Prohibitionists, the liquor-dealers depending upon the failure of the majority to poll their votes owing to lack of interest in the question. The result was a majority of about 18,000 in favor, all the provinces voting for prohibition excepting Quebec, which opposed the proposition by a vote of over 50,000. It is said that the French clergy in this province counseled their people to vote against prohibition on th ground that prohibitory laws would only make lawbreakers and that smuggling and violation of the law would be greatly increased. It was also urged that the Government would lose $10,000,000 of annual revenue by the suppression of the traffic. The result plac s the Govern-

ment in a dilemma. If it should enact prohibitory legislation on so slender a support, it would raise a clamor in Quebec, and probably leave the administration without a majority; on the other hand, if it does not proceed to enforce prohibition by law, it will alienate the whole temperance vote. The only course apparently open is to confer upon each province permission to legislate as it may wish upon the subject.

Our Newest Battleship

The State of Illinois has reason for pride in having her name borne by the splendid fighter that was launched at Newport News, Va., yesterday. For the "Illinois" is larger by a thousand tons than the "Oregon," larger even than the "Iowa," while she has the advantage of many new ideas in construction, which will make her, it is believed, the most formidable ship in our Navy at present afloat. Her first keel plate was laid not quite twenty months ago; and when she slid off the ways yesterday, the percentage of work completed on her was between 53 and 54. It will take a year longer to prepare her for sea. The distinguishing features in her construction are her lightness of draught (22 feet, 6 inches) considering her displacement (11,525 tons), and her high freeboard forward and amidships, enabling her to fight her guns in seas so heavy that the guns of lower vessels would be partially submerged.

To Educate the Soudanese

The ignorance of the inhabitants of Upper Egypt is so extreme and lamentable, that Gen. Kitchener has taken up Gordon's scheme of education, originated some fifteen years ago, and will ask the British Government to adopt it. He will suggest the establishment of a school in Omdurman, and will recommend that the sons of the sheiks remain there until nineteen years old, and that the ablest scholars shall ultimately receive headships with their various tribesmen. Omdurman, or Khartoum, is near the centre of a great African population for whose uplifting and conversion into law-abiding subjects education is indispensable. A fund providing £1,500 would support four teachers a year. It is suggested that this mother school of the Soudan bear the name of the brave but ill-fated Gordon.

The Status in Pekin

The crisis continues, and foreign fleets are assembling at Tientsin. Admiral Dewey has been directed by cable to send two warships thither immediately from Manila. Whether Emperor Kwangsu is still alive, no one outside the palace grounds knows. It is reported that he committed suicide Sept. 21, after signing the edicts which transferred the imperial power to the Dowager Empress. This report was interpreted to mean that he was assassinated. It was known that he favored Christianity and had burned his copy of the Confucian classics. It was his purpose to displace the latter by text-books on European science. This excited the anger of the mandarins and literati. It is said he caused great offence one day by putting on European clothes. His principal adviser, Kang Yuwei, now under British protection at Hong Kong, was fortunate in his escape. Six members of the reform party have been executed in Pekin by order of the Empress. The principal rival of Li Hung Chang in the Foreign Office, Chang Yin Houan — formerly minister to this country and special envoy to Queen Victoria's Jubilee — has been degraded and exiled to Chinese Turkestan. Russian influence continues to be dominant, and Englishmen have been maltreated in the streets of Pekin. This reaction against reforms undertaken on too large a scale for so conservative a people as the Chinese will greatly retard progress. The fugitive Kang Yuwei is spoken of as the modern sage of China. Among his schemes was the organization in Canton of a society to oppose the custom of binding the feet of Chinese girls. The resentment against him is so strong that he can only hope for safety as long as he stays under British protection.

Brighter Days in Manila

The Hong Kong papers received last week at San Francisco, contain interesting descriptions of the new order of things in the Philippine capital. The 10,000 American soldiers who constitute the army of occupation, with hundreds of sailors from the ships, spend their money freely in the hotels and cafés, and are on easy terms with insurgents and Spaniards alike. The city feels the new life which comes from plenty of gold in circulation, and above all from the sense of security from the awful horrors of internecine war. The new administration has inspired hope in commercial circles. The postal business of the city, for example, is now efficiently managed by about twenty-five men, whereas it took, under Spanish rule, about two hundred employees to hardly more than half do it. There are several Americans — "born hustlers" — who are looking out for chances to invest in or start new enterprises. What the insurgents will do, it is yet impossible to say. They have declared their independence and established a form of self-government for the islands. It is believed, however, that if this country denies them autonomy, they will gladly accept a protectorate, or annexation. Their only dread is to be put back under the hated Spanish and priestly rule. The self-restraint as well as the prowess of the American army and navy has taught them that their highest aspirations can most surely be realized under the shield of our flag.

The Preservation of Meat

The Danish geologist, Fjelstrup, claims to have discovered a new method for the preservation of meat. Our consul at Sonneberg, Germany, reports that the process has been recommended by the General Councils at Odense and by several experts. By this process the animal is stunned by a blow in such a way as not to injure the brain. As it falls, a cut is made over the heart and a ventricle is opened. As soon as the blood is exhausted, a briny solution is injected through the other ventricle, whence it is distributed through the veins to every part of the body. The time required is but a few minutes, and then the animal is cut up, and the meat is ready for use.

Gen. Wood's Efficient Administration

Santiago de Cuba has been reputed to be one of the dirtiest and most unhealthy cities in the world. It more than deserved its reputation when Gen. Wood was appointed its military governor in July last at the close of the memorable siege. The water system had been cut off and the only supply was from wells and cisterns. Dead animals and filth of all kinds littered the streets. Many of the houses contained unburied dead. There were between 2,000 and 3,000 sick and wounded Spanish soldiers to be cared for, and some 20,000 refugees from El Caney, half famished and miserable. Public buildings were filled with dying people. There were no doctors, beds, bedding, or food for these unhappy creatures. Yellow fever had broken out. Much of the sewerage of the city, swept by heavy rains to the water front, had been banking up for years, choking the drains, and leaving at low tide an exposed pestilential mass. The transformation which has been wrought by Gen. Wood, whose training as a surgeon has made him an expert in sanitary matters, is truly wonderful. The waterworks have been repaired, and running water reintroduced. A small army of laborers have worked steadily at removing the accumulated filth in streets and yards, and burning it. Decomposed dead bodies have also been cremated. The sick have been cared for. Disinfectants have been freely used. Relief stations, where food and medicine can be obtained, have been established. At present some 15,000 rations are being issued daily. The worthy poor have been cared for. A strict inspection of streets and houses has been arranged. The obstructed and polluting water front has been cleared out, with the ditches running into it. The police, lighthouse and harbor systems have been re-established. As a result of all this intelligent and efficient work, the death-rate has dropped to about one-fourth what it was in July. There is no hunger, yet care is taken not to pauperize the people by unwise charity. Gen. Wood is about to start the schools, and get the children away from the streets; also arranging to get the Cuban army disbanded and the soldiers returned to peaceful occupations. A body of the latter has been organized as mounted police to keep the Province of Santiago in order. Cubans selected by a board have been appointed to the civil offices previously held by Spaniards, care being taken that the superior offices are filled by competent Americans. Lieut. Blount has been appointed to codify the Cuban laws. An American banking-house has been established. Gen. Wood is now engaged in an official tour of the Province for the purpose of appointing Cuban mayors, constables, etc. If his administration be a type of the humane and uplifting work that remains to be done in the islands and cities which have passed under our flag, American "expansion" will be a blessing wherever it extends.

PULPIT PRAYER

THE prayer of the minister in the pulpit is an important part of the public service. It should be the most worshipful part. Not even the singing, which voices the spirit of adoration and expresses and intensifies the spirit of praise, should surpass the prayer in worshipful and absorbing communion with God. Public prayer does not always reach its high ideal. It sometimes scarcely rises above commonplace platitudes, meaningless and uninspiring.

Few in this generation know more than a tradition of the "long prayer" which was an indispensable feature of the earlier New England service. It was a weariness of the flesh to those who stood in the pews through its long delivery. But we have at least fragmentary reminders of it in prayers big with systems of theology, in philosophic disquisitions presented for Divine consideration — and incidentally for review by human listeners — or in edifying rehearsal of current history, with notes and comments endorsing or condemnatory.

We remember, some of us, the prayers of our Methodist fathers of a very different type. The prayer was not scholastic or logical, perhaps it was rambling — discursive, at the least. But it came with a burden of confession and petition. It sought the foot of the Cross and the blood of Calvary. It had an almost divine apprehension of the sinner's guilt and peril, and something of the Saviour's yearning for lost men. It caught sight of the fullness of redemption, the blessedness of divine love, and the glory of a full salvation, and was lost in the exultant rapture of communion with the Holy Spirit. The kneeling congregation felt its spirit, joined in its confession and penitence, exulted in the salvation it sought, and shouted responsive to its thanksgiving for love and grace and glory. How gloriously were men prayed into the kingdom in those days!

Do we have such public praying now? Are we slipping back into the decorous formality of other days? We have more learning in the pulpit, more faultless rhetoric, more logical structure and sequence in prayers, better figures of speech, and more sentiment. Do we have more praying? You who were at camp-meeting a few weeks ago, did you find there the former-time fervor, the wrestling, imploring, compelling, which "will not let Thee go except Thou bless," or any of that separation from things of sense which

> "Knows not, when absorbed in prayer,
> Pleasure or pain or good or ill?"

Did any congregation there hear a man talking with God, pleading for the life of a condemned sinner, or with humble audacity asking, "Show me Thy glory?"

Prayer requires acquaintance with God. We approach the stranger with hesitant, stammering utterance, or with formal memoriter address. We come to the proved and familiar friend, not anxious about formalities, but full of love and confidence, assured of kindly reception for self and message.

Proficiency in prayer requires practice, possession of its spirit, not simply facile memory or vocal gymnastics. It implies waiting upon God, the reverent, devout habit of thought, the spiritual communion which at once draws up the soul toward God, and fits it to apprehend the Spirit and to understand His leadings.

"Would you advise a young man to prepare his prayers beforehand?" asked a young minister seeking advice of an older brother distinguished for the variety, appropriateness and unction of his public prayers. "I would hardly say that," he replied, "but I always seek to prepare myself to pray." The minister who leads the public praying of the people needs something of Moses' prevailing power if he may not have from long communion its resultant shining face.

THE CLAIMS OF GOD UPON OUR PROPERTY

NO true Christian will for a moment think of denying that all which he seems to possess belongs in reality, in a far profounder sense, to Him who has made and redeemed him. The only defensible position for him is that of a trustee under orders, or a steward put for a season in charge to carry out the Master's will. Every expenditure must be controlled not by our own selfish individual wishes or interests, but in accordance with His commands. To appropriate money contrary to His will, or even in utter indifference thereto, is misappropriation for the disciple of Christ, whether he has come to see it or not. This is a doctrine not to be gainsaid. If we belong to Jesus, being bought with His precious blood, and having moreover put ourselves wholly into His hand by a personal surrender — "Whosoever he be of you that forsaketh not all that he hath he cannot be My disciple" — then it follows clearly that our possessions are not our own, but are a sacred trust to be used with a single eye to the promotion of God's glory and the extension of His kingdom.

The general principle is readily admitted, but when it comes to the practical details of administration there is far less unanimity. Nothing is easier than to evade the demands which God makes upon our pocket-books. If one is so disposed (such is the complexity and perversity of human nature), he can, while declaring that he is all the Lord's, find a hundred fairly plausible excuses for putting off the Almighty with a miserable pittance of his earnings. And even where there is the utmost honesty, it is not always altogether easy to ascertain precisely what is right. God's will does not seem to be revealed in the matter so explicitly as to leave no room for difference of opinion. Equally conscientious and intelligent men take varying views. In the old dispensation God treated His people as children, for they were in a low state of development, and laid down very precise rules as to their offerings. Then He prescribed the tithe. But in the new dispensation we are treated as adults and put on our honor. We are given an insight into the principle that should govern, and then are expected to use our intelligence in working out rules for our own guidance. It is not any longer the letter of the law that binds us, but the spirit of the Gospel.

What follows from this? That we are at liberty to take advantage of this freedom from legal bondage to indulge our selfishness, to give little or nothing for the support of divine worship, the spread of divine truth, and the relief of suffering? That we can dismiss the whole subject from our thoughts, or treat it in the careless and indifferent way that is so common, giving when we feel like it or happen to have something in hand, doling out a dime on religion or charity while we lavish dollars on luxury? Nay, verily. It is not conceivable that such is God's plan for His people in these latter and better days. That would be a monstrous conclusion, a miserable perversion of privilege.

The truly Christian course, we venture to affirm, is for each man deliberately, thoughtfully, prayerfully, to settle for himself, in view of all the Scripture precedents and declarations, in view of his personal circumstances, in view of the state of the world and the crying needs of so many good causes on every hand, what proportion of his income should be statedly, systematically, assigned to meeting these needs. "As God hath prospered him" read the Apostle's command to the members of his churches, "upon the first day of the week let every one lay by" what is fitting. The proportion should certainly be different with different persons. In the expenditure of the wealthy God should have the leading place. In the expenditure of all there should be self-denial. Comforts and gratifications, in themselves innocent, should be surrendered in order to do good. We have no right to wait till all our wants are supplied before giving to God's work. He should come first. His part should be scrupulously taken out and set aside in the beginning, and then we should manage to live upon the rest.

Is there any better plan? We know of none. We certainly have no quarrel with those who have conscientiously concluded — reasoning from the analogy of God's dealings with His chosen people in the olden time, and noting our larger opportunities in these days — that one-tenth of their income is the minimum which, under all ordinary conditions, it will be pleasing to the Lord that they devote specifically to His more immediate service. But we are vehemently opposed to any and all attempts to impose the tithing system upon the conscience as a Christian obligation. Sure we are that many should give much more than this. And it appears to us quite possible that some will be justified in giving less. "Let every man be fully persuaded in his own mind." "To his own master he standeth or falleth. Who art thou that judgest another man's servant?" Only let us, while standing fast in this liberty wherewith Christ hath made us free, guard against being entangled in the yoke of covetousness, and carefully remember the great principle, than which nothing is more fundamental to the Gospel: "None of us liveth to himself." Then will come as a natural result that systematic, bountiful beneficence which is the only safeguard against the growth of selfishness, the spontaneous dictation

of true gratitude to God, the sure prompting of love for Christ and sympathy with His work — in short, the matchless measure of personal piety.

It Is Theodore Roosevelt

UPON no man in the country — except, perhaps, the President of the United States — is the eye of the general public more admiringly fixed than upon Col. Theodore Roosevelt, who was last week nominated as the candidate for Governor by the Republican convention held at Saratoga Springs, New York, by an unprecedented majority. He was chosen as the people's candidate, and political bosses and managers were obliged to yield to the imperative will of the multitude. He was born in New York city, Oct. 27, 1858. Eight generations of his father's family have lived there. From 1652 to the present the name has always been found in contemporary church records and the city directory; it has always figured prominently in the business, social and political affairs of New York, while members of the family have taken active parts in all the wars of the country from the Revolution to the Spanish war. In 1880 he graduated from Harvard and began the study of the law. In 1881, when only 23 years of age, he was elected to the legislature, and was re-elected for the three succeeding sessions. Thus early was a public career thrust upon him. His integrity, frankness and courage in meeting all issues made him a marked man, and the people soon learned to place unusual confidence in him. As a member of the United States Civil Service Commission, as Police Commissioner in New York, as Assistant Secretary of the Navy, as the Colonel of the Rough Riders at Santiago, his record is well known. He has found time to do a large amount of literary work. The year after he was graduated from college he published his "Naval War of 1812;" in 1886 there came from his pen a "Life of Thomas H. Benton," published in the "American Statesmen Series;" the following year he published a "Life of Gouverneur Morris," which was followed in 1888 by his popular "Ranch Life and Hunting Trail." In 1889, the year of his appointment as Civil Service Commissioner, were published the first two volumes of what he considers his greatest work, "The Winning of the West." In 1890 he added to the series of "Historic Towns" a "History of New York City." "Essays on Practical Politics," published in 1892, was followed the next year by "The Wilderness Hunter," while in 1894 he added a third volume to his "Winning of the West."

The public press notes the significance of his nomination in enthusiastic and prophetic terms. The New York *Sun* says: "There is no more distinct figure today in national politics. There is no more hopeless enterprise than the attempt to separate this typical young American of 1898 from the larger issues which are now burning in the minds of all Americans, and to confine the significance of his canvass to matters which concern exclusively the citizens and tax-payers of New York." The New York *Tribune*: "No citizen of any party doubts that he would be an inflexibly honest Governor, wholly devoted to the purposes which he deemed beneficial to the State and incapable of betraying or abandoning a just cause under any pressure whatsoever." The *Hartford Courant* says of him: "He is straightforward, outspoken, courageous, more than a little impetuous, but level-headed, self-reliant, and independent. His standards of public duty are of the highest. When he is sure he's right, he goes ahead with a pleasing vim." The Providence *Journal* regards him "as one of the most picturesque figures in public life. To use the slang phrase, he 'makes things hum,' whatever he undertakes." And the Philadelphia *Times*, though Democratic, is so prophetic and frank as to say: "He is the military hero of the late war with Spain, in the popular estimation; he has an excellent public record; in civil affairs he is as independent of boss control as the veriest Mugwump of the lot, and he has shown in a hundred instances that he has the courage of his convictions as well as the physical courage to dare any peril, and this is a combination of qualities that appeals to the American people with irresistible force. The New York machine Republicans will vote for Mr. Roosevelt because he is the party candidate; the Independents will generally support him because no boss can control him; and thousands of Democrats will vote for him out of sheer admiration for his rugged sincerity of character and the dashing courage he displayed on the battlefield. Everybody admires a hero, and the New York Democrats are no exception to this rule."

PERSONALS

— Miss Isabelle Longstreet, of Harrisville, Mich., will sail in October for Foochow, China.

— Rev. H. I. Holt, of Cushing, Me., has been stationed at Round Pond by the presiding elder of Rockland District, Rev. W. W. Ogier.

— Rev. C. B. Allen, of Bar Harbor, Me., has been transferred from the East Maine to the Detroit Conference and stationed at Wyandotte, Michigan.

— Rev. Dr. C. B. Spencer, the able and brilliant editor of the *Rocky Mountain Christian Advocate*, has been nominated for Governor of Colorado by the Prohibition Party.

— Chaplain H. M. Jones, of the battleship "Texas," has a leave of absence of two months, which he will spend in visiting his aged mother and invalid sister in England.

— Rev. Frederick Burrill Graves is at Dr. Strong's Sanitarium, Saratoga Springs, resting and recuperating. As soon as he is able, he will resume active work in the ministry.

— Dr. Manley S. Hard of the Church Extension Society is on a tour in the West, visiting twenty-four Conferences, which necessitates an absence of two months from home.

— Miss Rebecca C. Shepherd, a graduate of Lasell Seminary, Auburndale, in the class of '94, has been elected to the chair of German in Illinois Wesleyan University, Bloomington, Ill.

— Rev. Dr. George Elliott, pastor of Spring Garden Church, Philadelphia, will give the matriculation day address before the School of Theology, Wednesday, Oct. 12, at 10 30 A. M. The public is cordially invited.

— The Nebraska Conference at its recent session found Rev. Dr. C. M. Ellinwood, late chancellor of the Nebraska Wesleyan University, guilty of misappropriating $20,000 of University funds. The Conference declared him deposed from the ministry and expelled.

— Prof. W. S. Fitzgerald, son of Bishop O. P. Fitzgerald, of the Methodist Episcopal Church, South, has accepted a chair in the Territorial Military Institute at Roswell, N. M., and Prof. William Henry Whitten, Jr., of Jamaica Plain, has accepted the chair of chemistry and physics in the same institution.

— A writer in the *Evangelist* of New York, after listening to Dr. Withrow at Park St. Church, this city, asks: "Did you ever hear Dr. Withrow and Dr. C. Cuthbert Hall pray? These ministers are of those who magnify that part of the service. They prayed as those who believed that they were talking to God who was present, and as men who felt that they were leading the people in prayer. It was so devout and so full of meaning. There was form, but there was power in the form."

— Western newspapers announce that Rev. Matt. S. Hughes, of Minneapolis, is to succeed Rev. Dr. W. A. Quayle at Independence Avenue Church, Kansas City, Mo. We understand that Dr. Hughes inclines favorably to the invitation from Independence Ave. because he must seek a warmer climate for his son, but that his church at Minneapolis is exceedingly reluctant to part with him.

— Rev. F. W. Gunsaulus, D. D., is expected to resume the pastorate of Plymouth Congregational Church, Chicago, at the beginning of next year. If he accepts the call extended to him late last week — and it is believed that he will — he will preach again to the congregation with which he worked for ten consecutive years until failing strength compelled him to retire about a year ago. Rev. Artemus J. Haynes will be associate pastor.

— The *Wesleyan* of Halifax, Nova Scotia, in its last week's issue, thus refers to one of our ministers: "We are pleased to announce that Rev. F. N. Upham, Boston, a leading Methodist minister of New England, and editor of the Epworth League department of ZION'S HERALD, has been secured for the Amherst convention. He will deliver a series of addresses on various phases of League work and conduct round tables, question drawers, etc."

— Dr. T. L. Cuyler, writing of the late Dr. John Hall, says: "Although I heard Dr. Hall very often — before the catarrh padlocked my ears — yet I never heard him but once when he aroused me as he did at Rochester, and that was when he delivered a temperance address before the Reunion General Assembly at Philadelphia in 1870. That speech was a genuine specimen of impassioned Irish eloquence. When I urged him to give full play to his emotions oftener, he jestingly replied, 'A man cannot always let himself up.'"

— Rev. J. L. Pitner, of Trinity Church, Norwich, Conn., has been transferred to the Southern California Conference and stationed at the First Church, San Diego, one of the best appointments on the Pacific coast; and Rev. E. W. Caswell, of the Southern California Conference, has been transferred to the New England Southern and stationed at Trinity. Dr. Pitner was obliged to secure a radical change of climate on account of the health of his wife. He has made a heroic effort while among us, in a critical situation, to conserve the best interests of Methodism. Not only Trinity Church but the community at large regrets his departure. His able and timely preaching has been especially appreciated. A largely attended farewell reception was given him at the church on Friday evening. Dr. Caswell is one of the able and successful ministers of the Conference from which he comes. He was a member of the last General Conference.

— Judge Day is reported to have said that after the signing of the peace protocol, while President McKinley and M. Cambon were present with him, by a strange mental phenomenon his mind went back thirty years to the time he first met President McKinley. Both had recently come to Canton to practice law, and were employed on opposite sides of a case that involved less than $20. It was tried before a country justice of the peace in a blacksmith shop down in the southeast corner of Stark County, and to save expenses the opposing counsel drove there in the same vehicle. Thirty years later they stood together as the chief figures in the diplomatic negotiations that closed a war, one as President and the other as Secretary of State.

— Hon. Charles Dewey, of Montpelier, Vt., president of the National Life Insurance Company of Vermont and brother of Rear Admiral Dewey, after meeting Col. Roosevelt

in New York city last week and thanking him for giving his brother an opportunity at Manila to show what was in him, is reported in the *Sun* to have said: "Col. Roosevelt, when he became Assistant Secretary of the Navy, had never met my brother George. That didn't make any difference with Col. Roosevelt. He seemed to have an idea that George was a fighter, like himself. Anyhow, Col. Roosevelt, as Assistant Secretary of the Navy, was more responsible than any man in Washington for the selection of my brother, in December last, to command the Philippine fleet. I came here to tell Col. Roosevelt how I felt about this matter."

— Bishop Mallalieu left on Tuesday for the South to preside at the Atlantic Coast Mission and the North Carolina Conference.

— Rev. Dr. A. C. Hirst, of Centenary Church, Chicago, has been invited to deliver the opening sermon at Cornell University.

— Rev. Morton E. Hartzell, son of Bishop Hartzell, and a recent graduate of Drew, has become assistant minister at the Madison Avenue Church, New York.

— The *Central* of last week says: "Rev. Dr. W. R. Halstead, for the past two years pastor of St. Paul's Church, Lincoln, Neb., where his ministry has been a very fruitful one, has closed his work on that charge and will take a year of rest to regain his physical strength."

— Rev. Paul Curnick, D. D., of St. Paul's Church, Cincinnati, delivers a series of sermons, Sunday evenings in October, upon the general theme, "How the Bible was Made," as follows: "The Old Testament," "The New Testament," "The Human Element," "The Historic Element," "The Divine Element."

— The first colored student ever at Smith College is in the present freshman class. Her name is Otelia Cromwell, and she is the daughter of Prof. Cromwell of Howard University, Washington, D. C. The young woman intends to cover the four years' classical course in two years.

— Rev. Dr. Wm. Macafee entered upon his pastorate of First Church, Evanston, Sept. 18, preaching helpful and inspiring sermons morning and evening. The church was reopened after having been closed for six weeks or two months, undergoing thorough renovation at an expenditure of about $6,000.

— "Have you renounced Populism?" was a question put to Senator Peffer the other day, and this was his reply: "Any man who will spend six years in the United States Senate must grow larger and know more: either that or grow into nothingness. I don't know that I have changed my views, but I know more."

— Rev. R. E. Maclean, pastor at Garnett, Kan., has been appointed to Central China Mission, and with his wife and child will start for his new field in a short time. Rev. H. Rowe, pastor of Liberty Street Church, Rome, N. Y., also under appointment to Central China, will soon leave for China, accompanied by his wife and child.

— Dr. T. C. Iliff, superintendent of missions in Utah for nearly a quarter of a century, expects to visit New England the month of November. He will be glad to speak every night on "Twenty-five Years among the Mormons," giving the present situation, religious, social, etc. Dr. Iliff is not a stranger to the preachers of New England; they will recall his flying visit to the Conferences ten years ago. Dr. Iliff is also a veteran of the civil war. He enlisted at fifteen, left the old farm in Ohio, rode with Kilpatrick, and marched with Sherman to the sea. His patriotic lectures, "Sunny Side of My Soldier Life," and "The March of Liberty," have attracted much attention and are highly spoken of in the West and Rocky Mountains. Churches, Leagues, and W. H. M. Societies desiring his services, should address him at once at Salt Lake City, Utah.

— Miss Louise Manning Hodgkins will attend the Mohonk Indian Conference, at Mohonk Lake, Oct. 11-15.

— O. H. Durrell, of Brown, Durrell & Co., this city, sails for Europe, Wednesday, on the "Armenian," to be absent for a few weeks.

— Prof. William McDonald, of Bowdoin College, son of Rev. Dr. William McDonald, has a notable contribution in the October *Forum* on "The Dangers of Imperialism."

— Dr. G. M. Steele left on Tuesday for Chicago. His many friends have greatly enjoyed his companionship during the past four weeks among us.

— President and Mrs. L. M. Dunton, of Claflin University, called at this office on Monday. We are always glad to meet these untiring servants of the Freedmen's Aid and Southern Education Society.

— Rev. H. C. Morrison has withdrawn from the Methodist Episcopal Church, South, as a result of the repressive measure passed by the last General Conference aimed at independent holiness evangelists. The new rule makes it necessary for a minister of that church, before holding a meeting in a parish, to secure the consent of its pastor. Mr. Morrison was invited to hold an interdenominational holiness meeting at Terrell, Texas, but was forbidden by the Terrell pastor.

— Rev. Seth C. Cary writes: "Calling upon Father I. Marcy, I found him still in bed, where he has been for some weeks past. But his mind is clear and his spiritual perceptions quick and alive to all things that pertain to the work of grace in the world. At one of my visits he said: 'Tell the Methodists to sing Wesley's hymns just as they used to do.' He keeps up very well with current affairs in the church as well as with the news of the day, despite the fact that he has to keep his bed."

— President McKinley has again demonstrated his good judgment in selecting the right man for the right place in appointing Dr. H. K. Carroll a commissioner to inspect the civil administration, the educational facilities and the currency system of Porto Rico. We regret to learn that Dr. Carroll, who has for more than twenty years been connected with the editorial management of the *Independent*, has resigned his position. His work upon this influential journal and in special lines has given him a deservedly wide and distinguished reputation.

— The late Rev. A. S. Hunt, D. D., made the following among other bequests: He leaves to the American Bible Society $10,000 to be permanently invested, the income from which is to be devoted to the uses of the Society; to the Methodist General Hospital, in Brooklyn, $5,000 for the endowment of a bed in memory of Clara Hunt, mother of the testator; to the Missionary Society of the Methodist Episcopal Church, $1,000; to the Brooklyn Methodist Episcopal Church Home, $1,000; to Wesleyan University, Middletown, Conn., $30,000 as a permanent library fund, the income to be used only for the purchase of books.

— Mrs. Bragdon, of Evanston, Ills., mother of Principal C. C. Bragdon, of Lasell Seminary, and widow of Rev. Charles P. Bragdon, for many years a member of the Maine Conference, writes thus tenderly and inspiringly of the home of Mary Herrick, of Alfred, Me., recently deceased, the sister of Hon. H. G. Herrick, of Lawrence: "Alfred was our first parsonage home. His father and family were really Christians, really converted, and first and always in all good works; their house, a home, a real paradise — what we expect in heaven. On the Sabbath — how plainly I see them in that pew, every one; the mother's face like my own mother's, heavenly; always his cane in his hand, and a nod and amen. I know that their life and training were the keynote to my happy itinerant life. Their love and help gave me promise of success. Oh, if laymen knew their power to help!"

BRIEFLETS

Notice of the first fall meeting of the Boston Methodist Social Union, and other important announcements, will be found on page 1284.

It is said that the superintendent of our Wyoming Mission travels twenty thousand miles a year, two thousand miles of which is made by stage.

Last week's *Northern Christian Advocate* is a "Central New York Conference Number," and in illustrations and matter is an unusually fine issue.

The School of Theology of Boston University is crowded with students as never before in its honorable history. It has been necessary to decline several applications for lack of accommodation.

We commend to every reader the article on page 1266 entitled, "The Print of the Nails." Seldom have we read anything that so deeply impressed us. If we mistake not, the writer in an entirely untheological way greatly magnifies the sublimest truth in the Christian system.

The *Evening Post*, of San Francisco, recently offered two prizes for the best definitions of flattery. The first prize was awarded to Mrs. E. B. Urmy, wife of Rev. W. S. Urmy, pastor of the First Methodist Episcopal Church of that city. Her definition was this: "Sugar-coated insincerity."

We are gratified to announce that the next session of the New England Conference will be held with Tremont St. Church, this city, the official board of this church having voted unanimously to extend the invitation to the Conference.

The *Sunday School Times* of last week observes editorially, under the caption, "One Tenth or Ten Tenths:" "A cheap religion wins a cheap return. It is right for a man to give a tenth of his income directly to the Lord's work; yet a man who thinks he has thereby done his whole duty is but a tenth of a man and a tenth of a Christian. Only the man who dedicates himself and all that he has to the service of his Master, will get all that the Master has to give."

The "Old Mechanics'" Fair, which will open Oct. 10, always an event of great interest to New Englanders, will this year prove unusually attractive and entertaining. It will be unique in many important details, and will mark an era in industrial expositions, being the first in the world's history with electricity as the exclusive motive power. The Japanese tea garden will prove a most delightful innovation. The departments of special interest to women will be grouped under the heads of Household Art and Domestic Science, the Patriotic Department, and Educational or School Department.

Mr. George E. Whitaker, the assistant publisher, is receiving a hearty welcome among the churches, as he speaks to two or more each Sunday in the interest of ZION'S HERALD and addresses Preachers' Meetings as he has opportunity. Last Sunday he was at Augusta, Me., and attended the Rockland District Preachers' Meeting at North Vassalboro on Monday. The Monday before, he was at the Preachers' Meeting in Spring-

field. We are gratified to announce that the canvass for new subscribers has not proceeded so successfully for some years as at the present time.

The poem delivered by Rev. A. J. Hough, of White River Junction, Vt., at the Epworth League Convention in Burlington, Vt., entitled "Mantle and Spirit," and published by the author, is having a flattering sale, nearly one thousand copies already having been ordered.

We commend these words from Rev. Dr. Washington Gladden to the quite large element of people in our own fold who incline strongly to an exclusive and monastic type of piety: "It is childish to suppose that we can shut ourselves within our little conventicles and sing and pray and have a happy time all by ourselves, saving our own souls and letting the great roaring world outside go on its way to destruction."

The *Arena*, the monthly magazine launched in Boston in 1890 with B. O. Flower as editor until 1896, and since that time edited by Dr. John Clark Ridpath, has suspended publication. This review, besides advocating free silver and the Chicago platform, has championed what its editors have termed new, progressive or advanced thought in social, economical, ethical, religious, literary and educational problems. It has failed from the first to find a supporting and sustaining constituency, as it has not commended itself to the approval of thoughtful and unprejudiced minds.

The *Michigan Christian Advocate* of last week thus fittingly holds up a splendid act of one of the princely laymen of Michigan for imitation: "The late Hon. Daniel Striker, of Hastings, who so liberally supported the church while he lived, left $5,000 in bank stock to his church to perpetuate his proportion of support through all the years to come. How noble and thoughtful this was of him! Such a monument is a thousandfold better than one in marble or brass."

The simple reason, after all, why so many of the disciples of Christ accomplish so little for His cause, is because they do not really make any effort to do anything in particular. Nothing is attempted with downright earnestness. The longer we live, the more firmly are we of the opinion that the best and most important achievements in life are wrought by the great army of men and women of mediocre ability. They do good work everywhere because they are determined to do it and are everlastingly trying. The church has come to a halt because in the pulpit and in the pew so few have any deep desire or purpose to do anything. It is enough for the minister to perform the conventional and professional duties that are required from week to week. It is enough to sit in the pew and receive the consideration which comes from nominal connection with the Christian Church. Col. Roosevelt, when he bade his Rough Riders a last good-by just before they were mustered out, is reported, "with tears in his eyes and a smile on his lips," to have said, in referring to their services at Santiago, that it was "no pump-handle function." The Christian Church must cease to feel satisfied with performing the "pump-handle function," if anything worthy of Him whose name we bear is to be accomplished.

There are nuggets of wisdom in the following message sent by the redoubtable General Joseph Wheeler to the editor of the *Voice*: "I am a thorough believer in temperance in all things, and am utterly opposed to soldiers being sold intoxicating liquors, and I believe that every effort should be exercised to remove the temptation of such dissipation from them. You must recollect that all men are human, and if we cannot make everything perfect, we must make it as near perfect as possible."

It is because those of our pastors who have presented the paper to their congregations and begun a personal canvass are doing so well, that we are moved to urge all the ministers to do the same at once. Brethren in the ministry, please give your people the full benefit of the special offer to new subscribers. Each passing week makes the proposition less of an inducement. Be just with your own paper and to your own people. If sample copies are desired for distribution, order at once from the publisher.

Mrs. Sarah Woodward, of Saratoga, Santa Clara County, Cal., has signed the necessary papers giving to Bishop Hurst, Chancellor of the American University at Washington, D. C., an option of six months to receive a deed of gift for the institution, of which he is the head, to property in the city of Seattle, Wash., valued at over $150,000.

Elsewhere will be found a brief report of the reopening of Park Ave. Church, West Somerville. The electro of the church gives a very inadequate idea, however, of the extent and value of the improvements. The audience-room is now spacious and beautiful, and the vestries, Sunday-school and class-rooms possess many of the best modern conveniences. Park Ave. Church is thus made one of the most attractive of our suburban appointments. We congratulate the faithful and aggressive people of this church upon what they have accomplished. We listened to the sermon preached by Bishop Mallalieu on Sunday afternoon from the words: "How much owest thou unto my Lord?" with peculiar pleasure and profit. The Bishop was fresh and vigorous in his thought, and tender and impassioned in his appeals. The very large audience was deeply moved by the sermon.

DR. CHEYNE'S DESTRUCTIVE CRITICISM

THE course of lectures which Prof. Cheyne recently delivered in this country upon the Old Testament has been published.* The volume stands third in the series of American Lectures on the History of Religions delivered under the auspices of a special committee organized for the purpose in 1892 from a dozen of our chief institutions of learning. The two previous lecturers were Prof. T. W. Rhys Davids and Prof. Daniel G. Brinton. Prof. Cheyne is one of the leading Biblical scholars of the day, and when he speaks many listen.

We have read these lectures carefully, but with disappointment. Not that the author can justly be charged with reckless irreverence or an outright denial of supernaturalism and inspiration. He is a high dignitary of the Church of England, and claims in all his bold researches to be working in the interests of religion and in the spirit of the Master. We must, of course, admit that such is his purpose and motive. Nevertheless, we are far from pleased with the tone he takes, nor do we think the influence of the book likely to be wholesome. He is extremely radical in his positions and very positive in all his assertions. He makes pretty much all the Old Testament post-exilic, so that we look around in dismay to see if there is anything at all left of a moderately early date. The Psalms he defines as "the hymn-book of the orthodox community founded by Ezra, partly of the late Persian, partly of the Greek period." Job and Proverbs are both set down as "composite works of the Persian and Greek periods." Ecclesiastes is "not improbably of the age of Herod the Great." And so on. He treats the Scriptures with so very free a hand, charges them with so much of corruption, interpolation, and perversion, that one can scarce see where any sort of inspiration or authority comes in at all. He throws out about all the meanings of the standard passages which devout hearts through the ages have found comfort in, and gives them so exclusively local a reference, besides making all sorts of conjectured emendations in the text as well as the renderings, that we are confronted with a totally different Bible. His reconstructions are of the most startling kind, unsettling in the extreme, and the number of persons who can read a book of this sort with profit are, in our opinion, very few.

We do not believe that the condition of the controversy at the present time is such that any man is warranted in laying down the law as firmly or making as vast divergences from previously accepted beliefs as does Prof. Cheyne. It is impossible here to take up in detail his statements or to traverse his startling affirmations. But we wish to enter our protest against his calm assumption of correctness for these very wide departures from the Scriptures of the past. The time has not come, perhaps it may never come, when these things can be considered settled. There is very much to be said on the other side. The arguments of the traditionalists on very many of the points in dispute are decidedly strong, and have not yet been satisfactorily answered. They cannot be brushed away as of no importance. The discussion is by no means concluded. It may be freely admitted that some change in our attitude toward the Bible, our understanding of inspiration and revelation, has been made necessary by the investigations of the past forty or fifty years; but the change will not be so immense as the radicals claim. Investigations, archæological as well as literary, are still going on. We cannot sum up results yet awhile. We are justified in holding our opinion in suspense on many of these points. The devout Christian need be in no degree disturbed. We are firmly persuaded that everything vitally connected with our holy religion will be found untouched when conclusive results are reached. In the general shaking up which is going on, some things will doubtless be removed — some things which we have got attached to, and have fancied were of great importance. It seems to us useless and foolish to deny it, and vain to expect anything else. But the result of "the removing of those things that are shaken" will be "that those things which cannot be shaken may remain." And it will be discovered that these latter things are all that we really need.

* JEWISH RELIGIOUS LIFE AFTER THE EXILE. By Rev. T. K. Cheyne, M. A., D. D., Oriel Professor of the Interpretation of Holy Scripture at Oxford, Canon of Rochester. G. P. Putnam's Sons: New York and London. Price, $1.50.

DEFEAT

EMMA A. LENTE.

His life was hard and drear, with narrow scope,
And baffled often in its dearest hope;
But, patient, uncomplaining, did he toil
To sow his store of seed in barren soil.

But fate pursued him. Yet another field
He plowed and planted, trusting it to yield;
Winds blew, floods came, and hot suns fiercely burned,
And naught of all he sowed to him returned.

Again he tried; again, and yet again;
And still his earnest efforts were in vain;
He left his plans and ventures incomplete,
And died. Men said his life was all defeat.—

And deeply pitied him for wasted toil;
And some blamed him, and some the grain, or soil;
And others said: "He helped us sow our seed,
And we have loved him for each kindly deed."

And so he lived his troubled life, and died
With many keen desires unsatisfied;
And, though he saw his fruitless years go past,
Was meek and uncomplaining to the last.

But, afterward, heaven smiled upon the plain;
The seed he sowed grew up to stalwart grain;
And when the golden reaping-time shall come,
Perchance he'll sing a glorious harvest home.

Poughkeepsie, N. Y.

THE PRINT OF THE NAILS

NOW and again there falls an evening in early June when all London lies bathed in the glory of limpid sunset. The air is filled with strange, luminous clearness. As we stand on one of the northern heights which overlook the city, the eye ranges across that enormous welter to the blue Surrey hills beyond. It takes in the slopes of primitive soil which the swarming streets cover, the valley where the laden river flows. It measures the rim round that vast cup of life, whose bottom is London clay. And there come to the inward vision hours when we have gained some rare vantage ground in experience, and the spiritual outlook grows tranquil and clear. We are lifted above local confusion and turmoil to gaze across Christianity itself. We discern the trend and outline of those everlasting hills which are the watershed of the River of Life. It is good sometimes to detach our thoughts from the details of faith, so as to grasp its broad enduring features, and to understand once more the bed-rock on which it rests. Religion catches a tone and color from each fresh generation, and borrows the livery of the age, and talks in the dialect of the time — until men begin to imagine that they are inventing a new Christianity with modern improvements, brought up to date. But none of these changes touch the core of spiritual belief and experience. That is something which endures through all our mortal yesterdays and tomorrows: for it enters into the everlastingness of Jesus Christ.

The Gospel can express itself in many forms of thought and fashions of speech. Yet it remains at bottom a Gospel of Redemption. The New Testament, construe it as we may, reveals a Divine cure for the deadly sickness of human nature, a Divine remedy for the corruption that is in the world. Christianity does not merely provide a heavenly rule for us to live by. It proclaims the Redeemer and Restorer of our lives. It discloses the eternal work of expiation and reparation and retrieval. It points to the eternal sacrifice which purges away the guilt and curse from mankind, and undoes the evil of men's doing, and sets the sinful world at peace with God. Now this deep, redemptive note which dominates Christianity underlies all our theories and attempts to explain it. We try to arrange our ideas about the Gospel into some articulate, coherent shape, and we call the result a system of theology. It seems perhaps imperfect and inconsistent — a poor thing at best. The flawless and final theology has not yet been born. Yet right in the very centre of each vital scheme of Christian thinking there may always be traced the print of the nails. Just as certain chemical substances can be recognized by the characteristic lines along which their solutions invariably crystallize, so the beliefs and the hopes of Christians group and gather themselves into one unmistakable outline and find their focus round the sign of the Cross. Here, at least, is no chance of accident, but the very signature of redemption; by this token we recognize the faith and the faithful.

An illustration occurs which lies outside the region of creeds and catechisms, and is no monopoly of any sect. Perhaps the completest, as it is surely the noblest summary of the Gospel familiar to English ears has been given in Handel's "Messiah." That wonderful work belongs to no special church. Every syllable of its language is taken from the Bible. Yet it pierces and subdues us all, not simply by its matchless music, but supremely because this music recites the whole drama of our redemption, from its earliest promise on to its final climax and triumph. Now try, if you can, to abstract from the "Messiah" every bar of what may be called Passion music; erase each word and note which sings of Christ crucified; and then judge by what remains how indelibly that oratorio is stamped with the print of the nails.

Moreover, the test which thus applies to men's common ideal of Christianity is verified by the profoundest thoughts and words in the New Testament. For what does the print of the nails signify in regard to Jesus Christ Himself? "An infinite travail breaks out in the strong crying and tears of the Son of God, the great drops of sweat, as it were blood, falling down to the ground." *Behold My hands and My feet:* they testify to a necessity, an anguish which we can never account for and never exhaust. As Thomas à Kempis exclaimed, "When Thou, O my God, wouldst show Thy love for the world Thou gavest it Thy Son. When Thou wouldst show Thy love for Thy Son Thou gavest Him a Cross." We can only say, "Herein is love" — we have no other words to use — "Herein is love, and awful consolation, and almighty healing and hope." An old Greek litany supplicates our Lord "by His known and His unknown sufferings." "Who shall say," asks an ardent Christian writer, "how much the first were exceeded by the last?" "How little do we enter into those things which He suffered, or guess their limit and their duration. What was the weight of the burden He took upon Him, in being found as a man? Is it altogether laid aside? He was acquainted with grief: has He unlearned that lesson? Was it only for those three-and-thirty years that the chastisement of our peace was laid upon Him? Was it only on the Cross that He bore the weight of that which He takes away — the sins of the whole world?" The response to such unanswerable questions is spoken dumbly by the scars of our Lord's sorrow. He wore them on earth after His Easter victory. He bears them now, within the vail, before God. And when Scripture uses its most solemn and poignant language to describe Christ crucified afresh by our backsliding, and the Holy Ghost grieved by our rebellion, and the Father Himself afflicted in all the affliction of His people, it is preparing us for the figure of a Lamb as it had been slain, in the midst of the Throne. Such words and symbols point not obscurely to the eternal self sacrifice which dwells in Love's eternal nature. Dante's Rose of the Blessed expands into a passion flower, whose petals hide and yet reveal in the heart and secret of Deity nothing else than the mystic print of the nails.

And when we turn to the human counterpart of this doctrine, we discover that the church's experience is cruciform, like her architecture. Every Gothic minster had the cross for its ground plan. And if we dig deep enough into the experience of each true believer we shall discover that it also is founded and grounded upon the cross. Even the oldest Christians, especially when they draw near the end, go back to this one truth to remember and repose on. When the most brilliant and busy career of the century [that of Gladstone] was closing last month, we heard how the spirit fortified itself with the hymns of redemption: —

> "*Jesus, pro me perforatus,*
> *Condar intra Tuum latus.*"

That was the parting prayer and hope — just that, and nothing else at all. "Surely," as one says, "there is something very affecting in the fact that the sufferings of Christ lie so much closer to the hearts of His people than all that those sufferings have won for them. The dying believer seems to care comparatively little for hymns which describe the joys and glories of heaven — beautiful as many of these are. It is to the cross, not the crown, that the last look turns and the lingering grasp cleaves. And the latest conscious effort of a Christian is often to lift himself up to Him who was lifted up." When we pass the threshold of the world to come, and meet our Lord and see Him as He is, perhaps our eyes will turn instinctively first of all to the print of the nails.

And, further, we may recognize such marks as these not only in the greatest doctrine of faith and the surest ground of hope, but also as the infallible hallmark of charity. It is one welcome

symptom of recent years that Protestant churches have been stirred to a truer appreciation of St. Francis of Assisi. We are not careful to explain the legend of the *stigmati*. If you examine the evidence carefully and impartially, it becomes difficult to explain them away. In his case they perhaps embodied one of those rare physical results of a spiritual ecstasy, of which we have some well-known and undeniable modern instances, like those, for example, observed by Dr. Charcot in his experiments at the Salpetrière. But the real marvel of Francis lay in that inward conformity to Christ, of which such outward marks could never be more than a shadow. Even M. Renan declared that since Jesus Himself, Francis of Assisi has been the one perfect Christian. In the midst of a brutal age and a corrupted church, this man did actually bear about in his body the dying of the Lord Jesus, so that the life also of Jesus was manifested in his mortal flesh. And the wondering world saw the print of the nails, and believed. Here is one most sure and certain test of our Christian faith — whether we carry in our habits and characters any corresponding seal. The print of the nails must not be restricted to mean physical pain and discomfort. There dwells no virtue in bodily suffering by itself. The pain which may prove a blessed discipline sometimes only hardens and embitters the heart. We meet some great sufferers, like incurable cripples for example, who are thoroughly evil-minded men. Nor does the print of the nails consist in mere poverty and privation. There are some who "endure hardness as soldiers of Satan." The pauper is not necessarily the saint. A man may wear sackcloth and live on bread and water in a cell, without thereby coming a whit nearer to the fellowship of Christ's sufferings. For His sufferings were neither well-chosen nor self-inflicted, nor did they consist ultimately in bodily pangs. They were in their essence a sacrifice of self for the unworthy, a grief and anguish freely embraced for the sake of pure love. And the nails of the true cross today are precisely those acts and decisions of ours which transfix our common selfishness. Whenever we deny ourselves willingly for the love of others who do not love us, whenever we spend pains and patience to understand those who have no sympathy with us, whenever we give up ease or profit or reputation for the unthankful and the evil, we are beginning to receive these sacred marks of likeness to the Crucified. The ultimate question which tests our service of others is: "Does it bear any faint print of the nails?"

For there is nothing really fruitful except sacrifice. How many of our great public charities in England today are carried on without costing any one much serious self-denial. They are maintained out of superfluities. And so they fall and turn into formal, mechanical things, because they lack this mysterious virtue which only sacrifice can communicate and sustain. Yet, on the other hand, the truest sacrifice can accomplish itself without any fuss or advertisement. When men complain that we modern Christians live too delicately and fare too sumptuously, when they point to our purple and fine linen, and ask whether this be indeed the garb of the Carpenter, the reproach carries truth enough to sting. And yet the most absolute self-forgetfulness and self-devotion can hide in a palace as well as in a cottage. The print of the nails may not always be obvious underneath kid gloves and silver slippers, although God sees it is really there. Well for us if He, at least, does see it. But woe unto us if we shrink back and refuse that hard sharp self-denial, whatever it may be, which Christ is pressing home upon our consciences. Many a Christian wakes up to find himself numbered unawares among "the general assembly and church of the unfaithful" — the sleek, easy-going, self-indulgent worshipers from whom the print of the nails has faded out and been effaced. That church deserves all the scorn and satire of novels and newspapers; for it is a school for atheists, a hotbed for propagating unbelief. The world remains selfish enough, but it will never accept a selfish religion. And this wise world of ours understands Christ quite sufficiently to recognize His image in His true disciples. It still demands the one infallible proof. It scrutinizes us who profess and call ourselves Christians, and it says: *Except I see the print of the nails I will not believe.* — *British Weekly.*

PATIENCE

REV. W. T. WORTH.

DURING our summer outing we frequently passed through a certain avenue on our way to our hotel. We did it for two reasons: In the first place, on that avenue there used to dwell a godly man — my father — who, for more than threescore and ten years, breasted the waves of a not over-accommodating fortune and uniformly exhibited the grace which is named as the caption of this article. Here he fell asleep in Jesus, leaving the fragrance of a holy example. Here still live the members of our family who were his faithful companions even down to the last hour. The other reason was that, in front of a cottage nearly opposite this one, there was a floral curiosity which bloomed daily at the going down of the sun. Botanists call it the "*Œnothera biennis*;" but in good English it is known as the "evening primrose." So we stopped here evening after evening. It was possible to tell each noon which buds would blossom that day. As the sun neared its setting, the yellow petals could be more and more distinctly seen through the openings in the calyx; and at the sunset, as we were eagerly looking, suddenly, the buds seemed to palpitate with life, the petals unfolded as if touched by unseen fingers, the sections of the calyx sprang back as if set on delicate hinges, and the slender pistils in the open flower cup tossed off a momentary fragrance; and then, as if tired of their effort in bursting into blossom, the flowers lay quiet under the gaze of the evening sun.

The gentleman whose family occupy the cottage told me that one season, as the flowers were blossoming, one bud seemed to be hindered, and was evidently making very doubtful progress. He grew anxious about it, and attempted to hasten its unfolding. He pulled the calyx apart, seeking to open the way for the curious circular movement by which the petals unfold; but, instead of helping the work, he hindered it; and his meddling finally caused the death of the flower. If he had been patient and kept aloof, he would doubtless soon have seen the wide-open blossom.

His experience conveys a very clear and important lesson. How impatient we sometimes grow with other and higher Divine processes. For not only does the flower unfold too slowly, but "His purposes" do not seem to "ripen fast," though they are really "unfolding every hour." We want God to do swifter work; and because He does not choose to move at our prescribed rate, our patience is tried exceedingly. Dissatisfaction at the slowness of methods of acquiring property have led many to "make haste to get rich," and so to "fall into hurtful snares." Honors seem to come too slowly; and questionable methods of bolstering and magnifying popularity are employed, and the man's honor is smirched almost before his career begins. Those who are thus impatient are like the man who sneeringly talked of the slowness of the revival of business under the new administration and the revised tariff. A listener said to him: "You set out apple trees today, and you expect to go out tomorrow and find great piles of ripe fruit lying under the trees, ready for the market."

Possibly some of our impatience comes from the rapidity with which many things are done in our time. In the days of our grandfathers a journey to New York was a pilgrimage. Now we step into a palace car in Park Square, Boston, and in five hours we step out into Forty-second Street, in the metropolis. In the days of our fathers fully six weeks were needed for a voyage across the Atlantic; now we make it in less than six days. Perhaps this is why we come to think that all things in God's economy ought to move at the same accelerated pace; and why, when they do not, we try to help them on. We open the calyx containing the bud of Divine promise, and the fulfilment lies blasted and wilted because of our impatience.

I grant you it is hard to wait sometimes when "virtue lies distressed," and vice has climbed to a throne. We would like to right that wrong in a minute; but God takes time. We want to have the foulness hurled from the throne, and the purity exalted to its proper place; but God lets the sinner pull down his own throne little by little, and little by little He glorifies the better cause. We ought not to take these matters out of the hands which have fashioned and unerringly guided the stars through the countless ages — the hands which have, with equal skill, shaped the cup of the pale, slender anemone and the dazzling wing of His highest archangel, and put them in the weak, trembling, failing hands of mortals, who, at their best, can only grope along this uncertain path which we call life. If we do it, we shall certainly thwart the wisdom which, unhindered, will bring us safely through.

An apocryphal story is told of a man

who, having taken passage on a sailing vessel, and being totally ignorant of navigation, grew impatient and fretful at the captain because he persisted in "tacking" in order to reach his harbor. The wind was ahead, and that was the quickest, indeed the only, way to do. But the passenger grew more impatient, and is said to have seized the tiller, and said, "I'll show you what to do!" He swung the vessel about, until she pointed toward the haven, and there he left her, making no headway whatever, every sail flapping, as if caught and shaken by the teeth of the "norther." If he had had his way, he never would have reached the dock. How much better for us to say, what we are old enough to have well learned already,—

"My God will certainly provide:
He hears the ravens when they cry;
They need no other help beside;
O faithless heart! why, then, should I?

"The tiniest flower that ever grew
Acknowledges His daily care;
And I can trust, my journey through,
If I am either here or there.

"The primrose opens at its hour;
God's plans will ripen in their time;
And I shall see His wondrous power,
Both here, and in His sunnier clime.

"So, patience, heart! not left alone
Art thou, in either shade or sun;
He'll send help from His mighty throne,
And some day He will say, 'Well done!'"

Auburndale, Mass.

CINCINNATI LETTER

"LOSANTIVILLE."

WHEN Bishop Newman's health compelled him to cancel all his fall engagements, it was the good fortune of the Cincinnati Conference to be assigned to Bishop Vincent. The correspondent of the *Cincinnati Commercial Tribune* made a clean sweep and said the Conference had not had such a presiding officer for twenty-five years. With all honor to Bishop Vincent's twenty-four predecessors, it is fair to say that he does bring a tact, a cheer and a ready wit, and a deep spirituality withal, to his Conferences that somehow make them unique. His own contributions to the recent sessions of the Cincinnati Conference at Xenia — a suggestive half-hour address on Timothy opening the morning session, or a Chautauqua vesper service on Sunday afternoon — were highly appreciated.

Bishop Vincent told the preachers, in his address on "Ministerial Qualifications," to probe deep for the controlling motive of their ministerial life and make sure of its being something higher than personal gratification; but this did not exempt him from being importuned with requests galore. There were some requests for admission to the Conference that he doubtless would have granted if its ranks had not been so congested. Rev. Geo. M. Hammell, an ex-member of the Conference, is being congratulated on having worked the combination that unlocked the Conference door to re-admit him, even to a supernumerary relation.

A large number of official boards had petitioned for the return of their preachers, but the practice was not recommended. There had been a tie vote cast in balloting in the official boards of one of the large churches in the city, and none of his *confrères* envied the man who was to go back handicapped by the knowledge that half of his official board had voted against him.

There were fewer unexpected changes than usual in appointments. Among the unlooked-for changes was the removal of Rev. C. W. Gullette, D. D., to Grace Street, Dayton, before the expiration of his full term, to be succeeded by Rev. W. A. Robinson, D. D., at Trinity. The removal of Rev. C. W. Barnes, who has done such acceptable pastoral work at Lockland and Wyoming, to the Springfield District, was another of the unexpected things that happened. The appointment of Rev. A. C. Turrell, who had served his full term at Price Hill, to First Church, Xenia, was very acceptable to his friends.

* *

The layman was very much in evidence in Xenia, the Lay Association convening during Conference week, but the layman is not to be taken too seriously in his deliberations. Probably he does not take himself very seriously when he discusses, "How can the Lay Association Restore the Lost Power of the Church?" Among the topics under consideration were the revision of the Discipline to give the official board power to drop the names of members who fail to contribute according to their ability to the support of the church, and the question of assigning the Bishops to dioceses and corralling them for a term of years.

* *

Rev. H. C. Weakley, D. D., financial secretary of Christ Hospital and the Elizabeth Gamble Deaconess Home, gave a full report of the magnificent work carried on by the colony of sixty deaconesses now enrolled at the Home. The work has been enlarged the last year to include extensive hotel property at Xenia, to be used as a Methodist Old People's Home, and the Wesleyan College, to be operated as a social settlement. The college is so commodious a building that it seems to need some one with the genius of a Miss Addams to carry on the work of a Hull House. The Italian school, that has been one of the chief features of the mission work at the college, will be discontinued this fall. The work met with very strong Catholic opposition, and it was an open question whether it was good policy to operate a day-school in a foreign tongue.

* *

The Bethesda Hospital, recently purchased by the German Deaconess Board, was formally dedicated on Tuesday afternoon, Sept. 6. On the Sunday night following there was a union meeting of the German Methodist churches of Cincinnati, Covington and Newport, in the interest of deaconess work. Rev. F. L. Nagler, D. D., editor of the *Haus und Herd*, who has been much *fêted* since his return from Europe, was heard on each occasion, and inspiring music was furnished by the *Christliche Maennerchor* and the choirs of all the German churches. The hospital opens as a homœopathic institution. Great credit ought to be meted to the Germans for their charitable zeal, but Christ Hospital is so amply equipped to meet all the demands for a Methodist hospital, that it seems a pity the deaconess work was ever fractured on a question of nationality. The dedication of the Columbus Protestant Hospital this month, two-thirds of whose trustees are Methodists but whose patrons are Protestants of all sects, shows that a hospital may be founded on a basis of church unity.

* *

September is an epochal month this year for Ohio Methodists, for it begins their new centennial calendar. Methodism was planted in Ohio by Frances McCormick at Milford, about fourteen miles from Cincinnati, in August, 1798, and the passing of the one hundredth milestone has been duly observed. There was a four days' celebration at Delaware in June following Commencement, but this mammoth centennial did not interfere with smaller pyrotechnic displays of Methodism being held in different parts of the State later in the summer. Pioneer reminiscences, interspersed with hymns lined and sung in early Methodistic fashion, have only heightened the glare of statistics Methodism can show on its hundredth anniversary. Prof. R. T. Stevenson, of the Ohio Wesleyan University, prepared a little paper-backed centennial history, at the request of the centenary committee, that ought to be read by Methodists everywhere. Its thrilling recital of pioneer romance has been done with such charm of style that it reads almost like an Arabian tale. The census of Methodists in Ohio shows their numerical strength, on their hundredth anniversary, to be greater than the sum of the five other leading denominations in the State, and Dr. Stevenson thinks it is not surprising, in celebrating the rounding of a century of growth that has not had a parallel in the history of a nation, if a noble family pride has been kindled in Methodist bosoms that outsiders have mistaken for brag and boastfulness. He says his little book is not a history, but a bugle-call for the forward movement of Methodism.

* *

The G. A. R. that has just broken camp in Cincinnati will be memorable in encampment annals, for the patriotic spirit reached a climax it has not touched since the war. The city was hidden with patriotic draping, mammoth-sized arches spanned the downtown squares that blazed at night with a myriad electric lights, and the streets surged with a multitude no man could number. Dr. David H. Moore, waxing eloquent as the orator of one the big camp-fires at Music Hall, said such a gathering made Cincinnati thrill through all her being, her streets henceforth being sacred because the feet of the veteran hosts have trod them. Every year the veterans' parade grows more spectacular, with its bronzed heroes bearing tattered flags and carrying their disabled comrades on litters, cheered all along the line of march by the crowd.

One of the memorable events of the week was the reunion of the Seventh Ohio Cavalry and Morgan's men at the Chamber of Commerce. There were rousing vociferous cheers given by the Cavalry in honor of Morgan's men, and then the building shook with rebel yells given in honor of the Cavalry. Then there was a call for three cheers for our united country, and hats were tossed up while rebel yells united with Union cheers for the United States of America.

Cincinnati Methodists have been proud of the fact of sending Rev. Howard Henderson, D. D., as chaplain of the First Regiment of Ohio, and are solicitous now for his complete restoration to health.

A GREAT MORAL VICTORY

"REFORMER."

THE Canadian plebiscite of Sept. 29 was the greatest moral victory ever won for the cause of prohibition. For the first time in the history of the world, over a country as large as the whole of Europe, the will of the people was declared in one day on this question. Every province in the Dominion, save one, gave a majority in favor of prohibition. The vote was not a light one, but a very large one, and a majority at the time of writing of 18,000 is recorded as in favor of the most stringent prohibition of the manufacture, importation, or sale, not only of whiskey, rum and brandy, but of ale, wine, beer and cider.

THE MEANING OF THE VOTE.

When this vote is examined, its true significance will be seen. It is the vote of the most moral, intelligent, law-abid-

ing and well-to-do portions of the community. The people of the Maritime Provinces — than whom there are no more intelligent in the Dominion — who have had large experience for years of local prohibition in many of their counties and know its worth, gave a very large majority for it of about 40,000. But this is offset by the almost solid vote of the French Roman Catholic population of Quebec, the most illiterate in the Dominion. Thousands of them can neither read nor write, and many thousands more can speak no language but French, and are completely under the influence of their priests. Leading men of their race have, on the Sunday before the plebiscite, harangued the people from the steps of the churches and urged them to vote against prohibition. A special ground of opposition was that this was a movement chiefly instigated and supported by the Protestant churches to force a yoke of bondage on the French Catholic people. Montreal, which has hundreds of drinking places, and many great breweries, gave a majority of 10,000 against prohibition.

The liquor-dealers derive some small comfort from the fact that the majorities are not nearly so large as at previous provincial plebiscites, when they reached 130,000. Those were held on municipal lists, in which property-owning women had votes. The vast majority of the women (God bless them!) are always on the side of every moral movement that makes for the betterment of hearth and home and native land. Their votes were now excluded.

THE CRAFT IN DANGER.

This was then largely an academic question, as it could have no practical effect. Now it has come within the sphere of practical politics, and is there to stay. The liquor-dealers' craft was in danger, and they fought for their very lives. They had ample funds, and every means, the most unscrupulous and illegal, was employed. Many cases of personation of voters, living or dead, took place. It is alleged that in Toronto alone two thousand of these occurred. We had prohibition for one day at least. The taverns of the Dominion are closed by law on election days. In a few places this rule was defied, and liquor flowed freely. In most places it was observed, and order prevailed. In Toronto not a single drunk was arrested. This, however, left a large and well-organized set of workers and ward heelers at liberty to get in their fine work — and they did it very effectually.

The liquor-dealers held few public meetings — we have heard of but one. They knew too much to have platform discussion. But they disseminated a large amount of literature in which the strongest appeals were made to every sordid and selfish motive. The voters were told that prohibition meant direct taxation — two dollars a head for every man, woman, and child in the Dominion. Against this may be set the drinking bill of eight dollars per head, which is borne by the drinking classes, chiefly the poor, the ignorant, the besotted, and the degraded, whose wives and children suffer penury and want that their liege lords may drink to raise the revenue. The plea of personal liberty was raised. The right of every Briton to drink what he likes was asserted, forgetful that civilization is a whole system of restrictions instead of the so-called liberty which savages enjoy.

THE WORK OF THE CHURCHES.

The Methodist, Presbyterian, Baptist, and Congregational Churches did grand service in this moral crusade. Our own church was the foremost in the fight, but our General Conference kept three hundred of our men of light and leading away from the battlefield during the very crisis of the campaign. Some noble workers in the Church of England, chiefly laymen, fought also on the side of prohibition; but two great churches — the Church of England and the Roman Catholic Church — embracing together the majority of the people, were, in very large degree, hostile to the movement. To one or the other of these belong most of the distillers and brewers — one of whom announced the suspension of his large charities — and the society people, by whom the fashionable wine-bibbing is held as one of the pillars of the constitution. Many of their clergy wrote and spoke against prohibition. Professor Goldwin Smith was also a pronounced anti-prohibitionist. So, too, was Principal Grant, of Queen's University — the latter the only prominent Presbyterian on the side of the antis. With all these odds against it, prohibition achieved a striking victory.

It is true that most of the towns and cities gave majorities greater or less against prohibition, but there the liquor organization is almost perfect, its resources most ample, its agents most numerous, the society influences most subtle and pervasive. But it was the bone and sinew of the country, the intelligent farming community, that piled up the great majorities in its favor.

The plebiscite, no matter what its majority might be, could have no legal effect. It is merely an expression of the popular will. On the Government will still rest the onus of legislation. Our senate, as it is at present constituted, would throw out any bill introduced unless supported by an overwhelming majority. But this vote is the harbinger of a brighter day. It heralds the dawn of a new era. The discussion from pulpit, platform, and in the press is a great moral education of the people. The tide of public sentiment will rise higher and higher till it shall sweep away that organized sin against God and crime against man, the licensed liquor traffic.

The majority is confessedly not great enough to furnish a mandate to the Government to bring in a prohibitory bill. But it is the handwriting on the wall that this guilty traffic is weighed in the balance and found wanting. It is a warning to the liquor trade to set its house in order, to divert its capital to productive instead of destructive industry. It is the presage and the prophecy of the time, early we hope in the twentieth century, when this nefarious business shall be no longer known among us.

The highway of holiness is along the commonest road of life — along your very way. In wind and rain, no matter how it beats — it is only going hand in hand with Him. — *Mark Guy Pearse.*

A Notable Move in Boston Methodism

IT is the union — practically consummated — of two churches, one, a long-established and hitherto prosperous church with considerable property in hand, and the other a very young but vigorous society, worshiping in a hall, and owning not a dollar's worth of real estate. The "contracting parties," to whom Boston Methodism may well tender sincerest congratulations, are the Highland Church, Roxbury — often called Warren St. — and the Mt. Bowdoin Church in Dorchester.

Last April Rev. Charles Tilton was appointed pastor of the two churches, each a decidedly separate institution. He went to the field knowing nothing about it, and, though much urgent advice has been given him to hasten, he has steadily declared and maintained his purpose not to act until he knew the situation, and could give an intelligent judgment. He has, we believe, shown rare good sense in this, and both merits and receives the commendation of his presiding elder and many prominent Boston laymen. In a lengthy circular letter he takes the people of the Highland Church into his confidence, and frankly tells them the case as it is. He refers to the fact that by the sale of their church building, and by official action now on record, the authorities of their local church hold in trust "a fund of $20,000 (or property representing that amount)," which is to be used "in the interests of Methodism in Roxbury and Dorchester." With this as a premise, he works out the conclusions that the church must move; that, notwithstanding much self-sacrifice, it must start ahead soon and steadily proceed; and that only the most unselfish plans should be adopted. He discusses the two locations for the new church that have been prominently considered — Grove Hall, and near the present site of Mt. Bowdoin's temporary abode. Grove Hall has the advantage of being a very public place; but within five minutes' walk there are eight churches, two of them being Roman Catholic, so that the ground is pre-empted. Mt. Bowdoin is mentioned, and it is shown that there is only one church within a mile of it, that the society now there has a strong and increasing hold upon the community, and that other denominations are just waiting to step in if we leave.

By a vote in the Highland Church quarterly conference — nine voting for, and only one against, though two others would have made the minority three had they been present — the proposition that the Highland Church invite the Mt. Bowdoin Church to unite with them and build a new house of worship at Mt. Bowdoin, was carried. That there can be no hesitancy about accepting this, is quite evident. A magnificent property has been bought not far from the junction of Harvard, Bowdoin and Washington Sts., Dorchester. To have bought at Grove Hall would have taken all the money in hand. This has required only about half as much.

Sept. 25, the Highland people worshiped for the last time in their beloved home church. The Sunday-school gathered, prayer was offered, and then, after a few words, the superintendent, Mr. Jordan, and the pastor, Mr. Tilton, led a large number of teachers and scholars over to Winthrop St. Church, and gave them into the care of that church and school. Probably fifty will stay. Dr. Skene, the pastor, and Mr. Burr, the superintendent, welcomed the new comers, and a happy result had been easily brought to pass.

When all arrangements are made, and the united church is fairly on its way, there can be surely nothing but success for years to come. Magnanimity, generous concessions, a working for the good of the whole, and an eminently Christlike spirit, have characterized this movement. God speed it on its high mission!

F. N. U.

THE FAMILY

THE NOONTIDE OF LIFE

MABEL HARTE.

In this world of busy people,
Workers weak and workers strong,
In this time of deepest thinking,
Subjects right and subjects wrong,
Know your duty,
Do your duty,
For a long life is not long.

Sad it is how many of us,
When the joys of youth are rife,
Waste the springtime preparation
For the hardships and the strife
Which are coming,
Surely coming,
In the winter-time of life.

"Life is short," has rung for ages,
And is ringing still today;
But how few there are who hear it
As they journey on their way,
Hear the warning,
Heed the warning,
As they journey on so gay.

Let the weary disappointments
And the failures of the past
Be to you but rocks of wisdom,
To your ship of life a mast.
And be faithful,
Just be faithful,
To yourself and God at last.

True it is, and always shall be,
That your life has just begun
When the gold, and thing that glitters,
Contrast 'neath the noontide sun,
Showing plainly,
Very plainly,
That you chose the right and won.

Then it is your humble life-work
Seems the brightest and the best,
And you look beyond the toiling,
Seeing, after earth's success,
Autumn paths,
Pleasant paths,
Leading to a perfect rest.

Nashville, Tenn.

Thoughts for the Thoughtful

As dyed in blood the streaming vines appear,
While long and low the wind about them grieves;
The heart of autumn must have broken here,
And poured its treasure out upon the leaves.

— *Charlotte F. Bates.*

* * *

Men talk about overwork in the Lord's service. I don't believe in it. It is overworry. That is what frets, and tears, and wears out the worker. You can't have that liberty without the Spirit. — *D. L. Moody.*

* * *

If two angels were sent down to earth, one to rule an empire, and the other to sweep a street, they would have no choice in the matter, so long as God ordered them. So God, in His providence, has called you to work hard for your daily bread; do it to His glory. — *Spurgeon.*

* * *

Do I need to ask if the tide is going down when I look at the estuary, and see the buoys all heading down channel, and the sand-bars drying in yellow barrenness? Do I need to ask if the early sense of spirituality is ebbing away for lack of the inrush of the sanctifying power of Christ when I see that strange and unmistakable secularizing of countenance growing on one who, refusing to let Christ enter and fill the inner life, is becoming used to the hard, muddy facts of sin? — *Charles Cuthbert Hall, D. D.*

* * *

Death is not an evil. Death is provided for. He who has endowed life with so much of good is not so impoverished that He cannot provide equally for death. No evil can befall the good. Death is not the setting of the evening star; death is the fading of the morning star into the greater glory of the eternal day. Death is not the fastening down of lids of brass; it is the opening of gates into life's true vistas, where trees shade the river margins and where there is room and scope for that sublime life, impossible here, which is worthy a son of God. Death is provided for. — *Rocky Mountain Christian Advocate.*

* * *

"I cannot sweep the darkness out, but I can shine it out," said John Newton. We cannot scourge dead works out of the church, but we can live them out. If we accuse the church with having the pneumonia, let us who are individual air-cells in that church breathe deeply and wait patiently and pray believingly, and one after another of the obstructed cells will open to the Spirit till convalescence is re-established in every part. — *A. J. Gordon, D. D.*

* * *

In all seasons and moods we are to do our work with unflinching courage; we are to be loyal to the highest truth though our hearts are lead within us; we are to inspire and lead though we cannot see the way for the darkness. A man often does his noblest work in the deepest depression; he often speaks the greatest word which is given him out of the depths of something very like to despair. It is our part to sail courageously and unhesitatingly on in the blackest night or the dreariest day. The same power that made the sea made the weather. — *Outlook.*

* * *

Man is larger and stronger than his environment. No burden was ever heavy enough to crush manhood out. No sorrow was ever greater than the heart can bear. God never made a coward, nor has He anywhere held up as a model a nature that would break under sorrow. The whole Book of Job centres around this single test: that no affliction or evil could crush him. Man is not a worm to be trodden down, but a child of God. He is made to have dominion, to put all things under his feet. The agonies of Gethsemane may fall with frightful weight, but they cannot crush him. The cross will hurt, but cannot harm. — D. O. MEARS, D. D., in "Inspired through Suffering."

* * *

You are taken out of yourself by seeing how many kinds of work and styles of mind and ways of living there are in the world; and how honest, and hearty, and genial, and heroic, some old dirty, fudgy people are. I wish I could be certain that they were all going to heaven. Some of them are, and I thank God on their behalf. I have a world of such meditations about old rheumatic chaps that I have known long years ago, whom I have met in prayer-meetings, men "despised and rejected of men," and not noticed in the thoroughfares of life, but dear to God. It is a comfort to me to know that lots of them have gone to God. Two such old men have gone from our little society here at Stoke Newington. One sold a bit of tea, and had a little pension, and staggered along in June days with a tendency to hernia, and prayed as if he had a fortune of ten thousand a year, and were the man best off in the world, and arrayed like Solomon. The other sold brushes in a decent shop, and used to lead the singing in the prayer-meetings in a way to craze a sensitive person, and he prayed like a good old muff; but he was one of those who *lasted out*, a "class leader" fifty years; only think! And now he is past all his sorrows and ignorance, beyond your thought and mine. These old men, I notice, always die grandly. They don't talk much. They say, "I am willing to stay or willing to go, and I have peace with God," and that is about all you can get out of them. They dread their grave as little as their bed. — *Letters of James Smetham.*

* * *

As some crazed king upon a wild seashore
Takes from his chests his hoard of hidden gold,
His crown, his sceptre, and his gems untold,
With all the royal orders which he wore,
And hurls them, one by one, into the roar
And hunger of the sea; and then, when old,
Comes to his senses, shivers in the cold,
And mourns his kingdom's treasures evermore,—
So we, unwitting of the wealth of years,
Here by life's ocean fling away our gems—
Sceptres of youth, and manhood's diadems;
Like fools we waste them with no future fears;
Reason returns, and us too late condemns—
The beggared monarch of a realm of tears!

— *Lloyd Mifflin.*

"PLEASE ALL MEN"

MARGARET MEREDITH.

IF there is one cheap way of giving happiness and doing good, it is to praise any success in people's undertakings.

My tiny little sister praised the flowerbeds of a lady in our city; and the brilliant, strong-minded woman spoke of that praise with the keenest relish: "Janie, you were the very first person that had said a word about them; and I had worked at them so hard!"

For years there has been an attendant of our city-mission meetings who is wonderful in this respect. She is very stupid; she is one of the ugliest of women; she dresses miserably; I know that she cannot read; and yet her compliments drop in, now and again and again, with a dainty fitness which is a steady help. She reminds me continually, in her utter poverty and low estate, of that type of society woman, so common and so delightful to meet, who has been carefully trained for a lifetime to say agreeable things suited to the interests of the individual to whom she is at the moment speaking, and to say it graciously. Every time I am so sunned upon I resolve to take time to be thus "nice" to people.

And surely my old woman at church is a proof that we can all learn this. She never sees the seamy side; never "would like the place better if only more would attend;" never condoles with us for our patience and perseverance and poor success; never whispers, "Pity that young girl didn't sing that solo loud enough to be heard" — never, never; but all along our struggle in the mission, and our ups and downs, "once in so often" she is sure to pour into my ear how "lovely that dark-haired gentleman did speak," and "Hain't that little stout one real smart?" — very probably adding: "Mrs. Keesman, she thinks he's *awful* smart; she'll be awful sorry to miss him."

Can we not do likewise? If an old slum woman cannot inspire you, get

"Unknown to History" and read it again, and learn from Mary Queen of Scots how to be fascinating. She may have been "a bad lady," as one of our Sunday-school scholars described Herodias, but it seemed beyond human power to know her and not to love her; all because of sympathizing good fellowship to every man, woman and child who crossed her path.

My old woman is not the all round witch that the poor Queen was; but she goes, I claim, a good way toward it.

Try to do as well. It will take trying. It is, notice, "the society manner," the manner which is *learned* by increasing pains and unceasing precept. A school-teacher in London reports that "the young Duchesses never give her any trouble;" that it is instilled into their whole being that they *must* be considerate of others. Shall *noblesse oblige* and Christianity exact nothing? Shall the children of the world be altogether wiser than the children of light?

HARVEST DAYS

ARE harvest days given to us that we may have something to eat? We cannot get along without the food they bring; but is that their only ministry? Behind this natural world there is a multitude of spiritual suggestions, and within the glow of harvest days is a lesson still more radiant. A woman remarked to us that she liked to work out in the garden — "to grub around." It encouraged her to have things come up. It led her to think that somewhere else things might "come up."

This coming up of things in the ground — how wonderful! Do you remember when you planted a patch of corn that you had days of discouragement? The weather was too wet, or the weather was too dry, and those kernels did not seem like seeds to sprout, but death that had been buried. And yet, and yet, germination did finally follow growth; and one day you saw the soldierlike ranks of corn wave silken plumes, and then appeared the ears, hardening into swords at the side of each stately trooper. Strange, you say — and yet not so strange. When the seed sank into the earth it seemed to touch some hidden spring. At that gentle pressure the machinery of a great law was started up. The noiseless wheels of this process kept turning steadily, and the shining ranks of the corn were evolved.

Just something to eat! Was that all? Look deeper. The material world is emphasizing the spiritual. What are your teachings, workers for the young, but seed? "Seed" means not only Sunday-school, but seed-sowing. That is your work. Words about honesty, patience, temperance, industry, love, are seed rather than sound. Into the soil of waiting hearts you drop the seed. What great spiritual laws begin to operate, soul coming into contact with soul, desire waking up, conscience stirring, reason going to its judgment throne, the will resolving! Not only laws within the soul are set in motion, but all about the soul is that vast agency of a divine life and presence and power pressing inwardly and more and more urgently. What wonder if over against your words spoken in faithfulness are acts that correspond with the counsel? For a seed called a talk about honesty there is a crop of truthfulness. How you urged one day submission to God! Over against the counsel to submit there finally appeared the soul submitted.

Take courage, have heart, be led on! Go out amid the golden stalks rustling in the wind, and catch the music of its teaching — things do "come up." God works in nature; God also works in the fields of the spiritual. Believe, act — promptly, earnestly, prayerfully — counseling and urging; and having done your part, then, with a child's faith, trust the God of the harvest days to do the rest. — *S. S. Journal.*

OCTOBER

The months have had wings, not feet, this year!
The beautiful summer has sped away,
And brown October has hurried here;
Oh, things were fair if they would but stay,
And if life were long
It were full of song!

Yet 'tis far to look back to the primrose spring,
To the nightingale's lay and the cuckoo's call;
The promise is now a forgotten thing,
For the gifts foretold are bestowed on us all,
And the blossoms of May
Are the fruit of today.

We have had our summer of light and song,
And our fields and orchards filled with food;
If the days are shortened they have been long,
And God has covered the land with good.
O give Him praise
For the summer days!

And the beautiful things are not wholly gone!
Some roses there are on the generous trees;
The sun in its splendor still shines on,
Though some flowers are kissed to death by the breeze,
And the leaves in the town
Are faded and brown.

My life is like the October time!
The prodigal season is past and gone,
And over forever the wealth and prime
Of the long, glad day when high deeds were done,
And quiet and rest
Are for me the best.

And I cannot afford to lose an hour
Of the shorter day that is left to me,
Nor carelessly fritter away the power
Of head or of hand, since there soon shall be
No moments here
Of my life's short year.

— MARIANNE FARNINGHAM, in *Christian World* (London).

"THE KING OF LOVE"

"DON'T be intellectually lazy."

The words flashed through Ada's mind as the train sped westward. It was crossing a long, level stretch of prairie, and she had watched the gray, monotonous landscape until she was tired, and had turned to her handbag for relief. Two little books caught her eye. One had been slipped in by her mother, with the remark: —

"Here's just a word for the morning watch, dear."

The other, her chum, Louise, had given her. "It's a splendid story," Louise said. "It will make you laugh, I know. It did me."

It was in discussing the life of a growing Christian in prayer-meeting a few days before that the minister had used the words Ada repeated as she looked at the two books. He had said, "Don't be intellectually lazy if you expect to grow," and it was the memory of this talk which made Ada put aside Louise's book and open the little one her mother had given her. Some verses caught her eye as she turned the pages, and she stopped to read them.

"Oh, that's the hymn we used to sing so often, but I have always been too 'intellectually lazy' to learn the words. I'll do it now."

And as the train sped on Ada leaned back in her seat and softly repeated the words of "The King of Love" until she knew them by heart.

Suddenly, as the train rushed on, a thrill ran through the car. That strange, intangible something which seizes and holds men when danger threatens clutched them. Heads were hastily thrust from the windows, and then white faced men clasped wives or children, while the word "collision" rang through the car. Scream after scream came from the engine, as if it had become a human thing and was already bewailing the horror it foresaw. The swift pressure of the air brakes was felt, and the rush of the onward flight was slightly checked, and then, with a crash as of an earthquake, the two monsters rushed together and fell.

For a moment confusion reigned. The passengers were thrown headlong, windows were smashed and baggage was tumbled about. Then, as they hastily righted themselves, Ada was astonished to see no one was really hurt. Bruises, sprains, and cuts were plentiful, but that was all. In a moment Ada joined the crowd that was pouring out of the car to see the condition of the wreck.

"We ran into a run-away engine," she heard a brakeman say as he passed her. "If our engineer had not stuck to his post and slowed up we'd have had a terrible accident."

"Brave fellow!" was the answer. "Where is he?"

She did not wait for the reply. Hastening forward with the rest she saw the trainmen lifting a poor limp body from beneath the wrecked engines.

She turned away, too terrified for words, but though she shut her eyes, her ears a moment later caught the words: "The doctor says there's no hope." Weeping, she stood with the other women as the men piled pillows and cushions under the poor bruised body, and sought in various ways to render comfort to one who had given his life for them.

"He is not suffering," the doctor said; "he is still stunned from the shock. He has whispered he wants a minister. Is there one here?"

Ada looked around eagerly. No one responded to the call. The women wept on silently. The men looked at each other blankly. A verse suddenly came into Ada's mind. Could she be to the dying man God's minister? A moment she shrank back, then she went swiftly forward and knelt down. The eyes of the engineer met hers in a look of entreaty.

"You gave your life for us," she whispered. "Our dear Lord said: 'Greater love hath no man than this, that a man lay down his life for his friends.'"

A faint smile flitted over the face of

the dying man, and he whispered: —

"But Mary, my wife?"

"We, your friends, for whom you gave your life, will comfort and care for her," she answered.

A look of relief swept over the troubled face.

"Sing," he breathed; "sing."

"Sing!" How could she sing with that crowd around her, and her heart beating as if it would choke her, and what could she sing? The words she had been learning came into her mind, and clasping her hands together with a swift prayer for strength, she began: —

"'The King of Love my Shepherd is,
Whose goodness faileth never;
I nothing lack if am His
And He is mine forever.

"'Where streams of living waters flow,
My ransomed soul He leadeth,
And where the verdant pastures grow,
With food celestial feedeth.'"

A troubled look came into the eyes watching her. Her voice faltered and stopped, but again came the whisper, weak but insistent: —

"Sing."

And, gathering all her strength, she sang the next verse: —

"'Perverse and foolish oft I strayed,
But yet in love He sought me,
And on His shoulder gently laid,
And home rejoicing brought me.'"

The troubled frown fled from the face watching her so eagerly. "'But yet in love He sought me,'" he panted; and then the sweet, pathetic, girlish voice sang on, trembling a little with repressed feeling: —

"'In death's dark vale I fear no ill
With Thee, dear Lord, beside me;
Thy rod and staff my comfort still,
Thy cross, before, to guide me.'"

The singer paused. Could she go on? She must, and clear and sweet, with a note of triumph, she sang the last verse: —

"'And so, through all the length of days,
Thy goodness faileth never:
Good Shepherd, may I sing Thy praise
Forever and forever!'"

"'Good Shepherd, may I sing Thy praise forever and —'" softly repeated, or rather breathed, the engineer, for the words did quite all come. His brave eyes sought the skies in loving entreaty, and then he went to the King of Love.

"Here is an extract," Ada wrote her mother a week afterward, "from the letter that has just come to me from Mary. You know we sent her money with kind letters, and here is part of the answer to mine: 'It is not for the money alone I thank you, but far, far more for the hymn you sang. How can I tell you the comfort it gives me to think he went out of the world with those blessed words on his lips, comforted. God bless you for it! God bless you!'

"Mother," Ada added, "all my life I shall be glad I learned the words that day. Just think! Two hours before, I would have had nothing ready when he asked me to sing. Doesn't it seem as if the hymn was written on purpose for him?"

"And so it was," Ada's mother murmured softly; "for him, and for every human heart that will repeat, —

"'The King of Love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His,
And He is mine forever.'"

— ANNA PIERPONT SIVITER, in *Morning Guide.*

LOST MUSIC

"But O for the touch of a vanished hand,
And the sound of a voice that is still!"

In what fair world, our darling, dost thou dwell,
Since death hath thee released from earthly thrall?
O break this lonely silence! Like a bell
Thy voice so sweet did rise and fall,
Its joyous music seemed to ring through all
The clouds of care, the mists of doubt and sin;
When thou wast here we heard its dulcet call
Triumphant o'er all worldly strife and din.

We need it now. Though angels ring thee round,
Speak to the sad hearts here so lonely left;
With human love still pulsing let the sound
Of thy glad voice give strength to us bereft.
O hard it is in silence thus to go,
To hear no note while thou art singing so!

— J. E. C. SAWYER, D. D., in *Northern Christian Advocate.*

OCTOBER IN THE GARDEN

GEORGE E. WALSH.

THIS is the changing month for the gardener, amateur or professional. Plants are taken indoors or protected outside from frost, and all preparations are made for the cold wave that may descend upon us at any moment.

All tender plants must be potted early this month for the house, or put under the glass of cold frames. The hardy ones require no particular attention. The hardy monthly roses and the asters and chrysanthemums will bloom out of doors during the greater part of October. Give them plenty of water, stir the surface soil frequently, and if very cold give them a little protection with newspapers at night.

The value of a sunny situation will be appreciated this month. If the autumn garden faces the south and east, and has the protection of the house or trees on the north and west, flowers can be had in great variety well up to the first of November, even if we do have quite severe frosts. Cannas, carnations, roses, dahlias, asters, hollyhocks, morning glories, chrysanthemums, and many other semi-hardy plants, will not have their blossoms affected if planted in such a sheltered place.

There are many plants which do better if the seeds are sown in the fall instead of the spring. Chief among these are the clarkias, nemophilas, and larkspurs. The pansies and Chinese pinks also start well from fall sowings. If not already planted, they should be started under cold frames this month, and later when they are up the glass can gradually be removed.

A cold frame is a very useful thing to have in every garden. On the sunny side of the house or other building dig a trench three or four feet deep, fill it half full of manure, and put a layer of soil on top. Then fix a frame, with glass sashes on top, and the work is done. In this cold frame seeds for summer plants can be planted in February, and flowers can be kept blooming in it until Christmas time.

OXALIS FOR THE HOUSE.

An interesting class of bulbs that are very desirable for winter blooming is found in the oxalis. The plants produce an abundance of blooms, and they are known favorably on all sides as desirable winter flowers. They are excellent for hanging baskets and vases, and by planting several of the most recent varieties together a striking effect is obtained.

Those intended for the house this winter should already be growing nicely. When through flowering, the foliage of the oxalis begins to turn yellow, and then dries off gradually; but if they are taken out of the pots and re-potted in new, rich soil early in the season, the new growth should begin in September. By the first of October they need to be brought to the light, and watering should be administered freely. Very few manage to keep the bulbs of the oxalis through the summer, but if treated in this way they will not only survive the hot weather, but come into good flowering condition by fall.

There are some varieties that will not blossom in winter. These make excellent plants for borders and edging in summer, and in selecting new ones for the house in winter care should be exercised that the non-blooming varieties are not chosen. The best winter-flowering varieties are Oxalis Bowiei, which produces a bright rose-colored flower; O. Lutea, a vivid yellow bloomer; O. Multiflora, pure white; O. Versicolor, white inside, with a yellow eye and crimson outside, a particularly small variety; O. Floribunda Rosea, with pink flowers, and Alba, with white flowers.

PLANTING HYACINTHS FOR THE HOUSE AND GARDEN.

The bulbs of all named and unnamed hyacinths should be planted in September or October. Those intended for early spring blooming in the garden should be put in the ground now, from three to four inches below the surface of the soil. If the place selected is greatly exposed, give the ground protection with litter or straw before the heavy frosts come. They need then no further care until spring. Very early in the spring remove the covering, and give the bulbs a chance to commence their season's growth. They will shoot up their heads very early, and by the latter part of April they will bloom. Fall planting is much better than the method of starting them in the pots indoors and transplanting them to the open garden in spring. By being in the ground all winter they get accustomed to the cold weather, and are thus better able to withstand any rigors of our climate.

Bulbs intended for house-blooming should be put in small pots filled with good, rich, porous soil. Then put the pots away in a cool, dark cellar for several weeks. They will take root in the dark, but their heads will not grow much. Then bring them up to the light as needed, a few each week, to make a succession of blooms. Keep them in a

temperature of about 65 degrees. Water them freely, and give them all the fresh air and sunlight possible.

New York City.

— It is becoming more and more common for the young woman of today to plan for a definite life work aside from all possibilities of marriage. Marriage is ceasing to be the goal of a woman's life and is becoming what it should be, the greate-t earthly happiness which can come to her if a man worthy of her presents himself and true love seals the contract. The harvest from such marriages will not be divorces, but the spread of happy homes, an exalted womanhood and motherhood, and a purer, nobler manhood than this world has yet known. — *Union Signal.*

BOYS AND GIRLS

ROVER IN CHURCH

'Twas Sunday morning in early May,
A beautiful, sunny, quiet day,
And all the village, old and young,
Had trooped to church when the church bell rung.
The windows were open, and breezes sweet
Fluttered the hymn-books from seat to seat.
Even the birds in the pale-leaved birch
Sang as softly as if in church!

Right in the midst of the minister's prayer
There came a knock at the door. "Who's there,
I wonder?" the gray-haired sexton thought,
As his careful ear the tapping caught.
Rap-rap, rap-rap — a louder sound,
The boys on the back seats turned around.
What could it mean? for never before
Had any one knocked at the old church door.

Again the tapping, and now so loud,
The minister paused (though his head was bowed).
Rappety-rap! This will never do,
The girls are peeping, and laughing too!
So the sexton tripped o'er the creaking floor,
Lifted the latch, and opened the door.

In there trotted a big black dog,
As big as a bear! With a solemn jog
Right up in the centre aisle he pattered;
People might stare, it little mattered.
Straight he went to a little maid,
Who blushed and hid, as though afraid,
And there sat down, as if to say,
"I'm sorry that I was late today,
But better late than never, you know;
Beside, I waited an hour or so,
And couldn't get them to open the door
Till I wagged my tail and bumped the floor,
Now, little mistress, I'm going to stay,
And hear what the minister has to say."

The poor little girl hid her face, and cried!
But the big dog nestled close to her side,
And kissed her, dog fashion, tenderly,
Wondering what the matter could be!
The dog *being large and the sexton small*,
He sat through the sermon, and heard it all,
As solemn and wise as any one there,
With a very dignified, scholarly air!
And instead of scolding, the minister said,
As he laid his hand on the sweet child's head,
After the service, "I never knew
Two better list'ners than Rover and you!"

— *James Buckham.*

ROB'S TEMPTATION

KATE S. GATES.

ROB was sitting in the kitchen doorway whittling. His mother was busy about her work, but every now and then she would glance rather anxiously over at Rob. She was sure that he had something on his mind, and she was hoping that he would tell her of his own accord. From certain infallible signs she was sure he was "working up to it," as he would say.

"Tom is going over to Farmington to his grandfather's on his wheel Sunday afternoon, if it is pleasant, and he wants me to go with him," he said at last without turning round.

"Does he? Of course you told him you couldn't," answered Mrs. Graham, in a very matter-of-fact way.

Rob nestled about a little uneasily.

"Why — no — I didn't say sure. You see he wants to have me go ever so much, and we shouldn't start until after Sunday-school, and we'd be back before evening meeting. It isn't like going off with a lot of fellows, you know, and Tom is going to see his grandfather. He's an old man, and thinks lots of having Tom come to see him."

Rob waited several minutes; then, his mother not making any response, he looked cautiously over his shoulder.

Mrs. Graham was paring apples for pies as unconcernedly as could be.

"Tom says he thinks it makes a difference *how* you ride Sundays. Don't you?"

"Perhaps," answered Mrs. Graham, "though the result is the same, as a general thing, I fancy. One man may be shot, and another stabbed; if they are both killed, they have been murdered, haven't they — one as much as the other?"

There was another long pause, then Rob spoke again: —

"I don't see what harm there could be in my riding out with Tom like that, after I'd been to church and Sunday-school and was going again in the evening. I shouldn't think of going off everywhere with a lot of fellows; but just with Tom, it's different."

Mrs. Graham put down her apples, and came over and sat down in the doorway with Rob.

"Suppose we talk it over face to face, Laddie," she said, "and then you must decide for yourself. It is all very true that you might possibly ride out with Tom, your best friend, and not be any worse for it, though I am inclined to think you would find yourselves indulging in thoughts and conversation not suited to the day. Besides, how could you be sure that you could keep just by yourselves? Others might join you, and you could not turn them away. But even supposing you could do it without injury to yourself — and, mind you, I do not think you could — how about your influence? If you go riding Sunday, even in a quiet way, won't some one be apt to say, 'Oh, what's the harm in riding Sunday? Rob Graham goes, and he's one of the Junior Leaguers!' Isn't it much better to go without than to run the risk of being a stumbling-stone and a rock of offense to any one? And you have plenty of time during the week to ride your wheel. Don't you think you ought to keep God's day sacred for His use? One day in seven — it isn't too much to give it *all* to Him, is it?

"Do you remember the old story of the soldier who was concealed in a load of hay and smuggled into a fortress? 'Open the door, when you are inside, and let us in,' his comrades said; and so he did, and they all came trooping in and overpowered the garrison. Now, Rob, I think every evil thought or act, no matter how small, that we admit into our hearts, is charged with a like errand, and speedily opens the door to admit hosts of his companions. One sin begets another. If you knew there was a burglar outside, would you open the door, even the tiniest crack, to parley with him? No more should you dare open the door of your heart to let a wrong in. A host will follow. I cannot see how it is right for you to ride your wheel Sunday, and I am afraid if you yield to this temptation you will find it is opening the door for others. Don't you think so, dear?"

Rob nodded affirmatively. How could he look into his mother's brave, loving face and do otherwise?

"Then don't do it," she said, promptly.

"But, mother, Tom will laugh and call me a little prig."

"Will he? Well, it won't hurt you a bit if he does, and doing wrong would. I remember reading about a young man who was doing something he felt was wrong, but he said it would kill him to give it up. 'Never mind,' said his pastor, 'it isn't much to die, but you can't afford to do wrong.' And we can't, Rob. It is the very worst thing that can happen to us. Now, my boy, call it settled, won't you?"

It was several minutes before Rob answered, but when he finally looked up, his mother knew it was all right.

"I asked mother about going with you tomorrow," Rob said, when he and Tom were out that night for a spin on their wheels, "and she made it pretty clear to me that I hadn't any business riding Sunday. So I won't go, after all."

"All right," was the unexpected reply, "I'm rather glad after all. That sounds funny when I urged you to go; but somehow, Rob, I was hoping all the time you wouldn't. I don't believe I shall go myself either, but I will go to meeting with you in the evening if you would like to have me."

Longmeadow, Mass.

Housekeepers

who have been using a cheap alum baking powder cannot imagine how a trial of

Cleveland's
Baking Powder

would surprise them.

The light, dainty cake and biscuit would warrant the small difference in price.

Cleveland Baking Powder Co., New York

OUR BOOK TABLE

Encyclopedia of Sacred Theology — Its Principles. By Abraham Kuyper, D. D., Free University, Amsterdam. Translated from the Dutch by Rev. J. Hendrick De Vries, M. A. With an Introduction by Prof. Benjamin B. Warfield, D. D., LL. D., of Princeton. Charles Scribner's Sons: New York. Price, $4.

We fear that the sale of this book will be extremely limited. Not only the price and size (683 pages), but the severely Dutch stamp it bears, its Calvinistic view-point, its involved and labored style crowded with intricate constructions and foreign phrases, and the extremely specialized nature of the contents, proclaim it to be a prize of the few rather than a possession for the many. "Encyclopedia" in the title is not taken in the popular sense of an alphabetical agglomerate of knowledge, but in the particular technical sense of a subdivision of philosophy allied with methodology and hodegetics. In the language of the author, "Theological Encyclopædia consists in the scientific investigation of the organic nature and relations of theology in itself and as an integral part of the organism of science."

The original work of the author is in three volumes, the second only being here rendered into very cumbrous English. A few of the main titles of sections will furnish some idea of the contents. Here they are: "The Theological Modality of the Conception of Theology;" "Ectypal Theology the Fruit of Revelation;" "Is the Natural Principium Able to Summon the Special Principium before its Tribunal?" "In the Organism of Science Theology is an Independent Organ." Those who have a craving to investigate these and such like themes will find them discussed with immense learning and exhaustive thoroughness in this most ponderous volume. The author in his preface apologizes for being obliged to speak of Methodism in the way he does, and excuses himself by reference to his environment. "He views Methodism," he says, "as a necessary reaction born from Calvinism itself against the influences which so often threaten to petrify the life of the church. As such, Methodism had in his opinion a high calling which it is bound to obey, and a real spiritual significance. And it becomes subject to serious criticism only when, and in so far as, from being a reaction, it undertakes to be itself an action; and when, not satisfied with imparting a new impulse to the sleeping church, it seeks to exalt itself in the church's stead. This he thinks it is not able to do, and hence falls into serious excesses." What these excesses may be is perhaps stated in the third volume; we find no trace of them in the present one. And we presume Methodism will manage to get along fairly well in the future, even as it has in the past, in spite of having fallen under Prof. Kuyper's condemnation.

War Memories of an Army Chaplain. By H. Clay Trumbull. Illustrated. Charles Scribner's Sons: New York. Price, $2.

Dr. Trumbull's pen enriches every subject that it touches, but this is especially true when he describes his experiences as a chaplain in the civil war and in connection since with several military organizations. The titles of his chapters clearly show the comprehensiveness of the treatment of the general theme in hand: "Place and Work of a Regimental Chaplain," "Army Chapels and Religious Services," "Disclosures of the Soldier Heart," "A Chaplain's Sermons," "A Chaplain's Pastoral Work," "Influence of the Home Mail," "Devotion to the Flag," "Deserters and Desertions," "Soldiers' Graves and Soldiers' Burials," "Under a Flag of Truce," "Prison Experiences," "Glimpses of General Grant," "Linkings with the Navy," "Seeing Slavery and the Emancipation." The volume is timely, and is not only thrillingly interesting, but very instructive. We heartily commend this book to our readers.

The Paternal State in France and Germany. By Henry Gaullieur. Harper & Brothers: New York. Price, $1.25.

"The Paternal State in France and Germany" is, as its name implies, a study of paternalism in the political systems of France and Germany. The idea of the book is to show that it is dangerous to vest in a government power and duties which can be withheld from it; that the tendency to paternalism is that of a great social force which endangers personal independence, individual freedom, and the best civic characteristics. The author, who was educated in a French-speaking country, a graduate and a doctor of laws of German universities, and now an American citizen, uses the ruinous effects of the paternal system, as exemplified in France and Germany, to point out a moral for the United States, where, he thinks, there has been lately a tendency to attribute to certain kinds of paternalism much curative power to the government in the treatment of social and political duties. After outlining the modern system of paternalism in the introduction and the first chapter, the author goes on in successive chapters to review its historical causes, and closes by analyzing its present status and future dangers.

Corner-Stones of Faith; or, The Origin and Characteristics of the Christian Denominations of the United States. By Rev. Charles H. Small, B. D., M. A., Member of the American Historical Society. With Specially Contributed Statements from Eminent Divines Answering the Question: "Why I Am of the Faith I Am." Introduction by Rev. John Henry Barrows, D. D., LL. D., President of the World's Parliament of Religions and Haskell Lecturer, Chicago University, on Christianity in India and Oriental Countries. E. B. Treat & Co.: 241-243 West 23d St., New York. Price, $2.

This volume tells briefly the story of the American churches from their colonial origin to their present strength, with portraits of Christian founders and leaders, and views of historic buildings, scenes, and notable modern structures. It gives in a single handy volume many of the facts which one wishes to know about his own church and the distinctive beliefs and usages of the churches around him. The impartial story by its able author is strengthened by specially contributed papers from eminent living leaders of the respective churches, answering the question: "Why I Am of the Faith I Am." President B. P. Raymond, of Wesleyan University, answers the inquiry, "Why am I a Methodist?" modestly but discriminatingly. Ministers will find this a helpful handbook, as will all students of denominational Christianity.

Charles Carleton Coffin: War Correspondent, Traveler, Author and Statesman. By William Elliot Griffis, D. D. Estes & Lauriat: Boston.

This stout volume of 357 pages, printed in clear type on excellent paper and handsomely bound, will receive a hearty welcome from a multitude of those who admired, loved and revered the late Mr. Coffin. His wife did wisely in selecting Dr. Griffis, who has made an enviable reputation as an author, to write his life. Dr. Griffis knew Mr. Coffin through close and intimate companionship. It was because of this fact that he could commence his first chapter with these frank and conclusive sentences: "Charles Carleton Coffin had a face that helped one to believe in God. His whole life was an evidence of Christianity. His was a genial, sunny soul that cheered you. He was an originator and an organizer of happiness. . . . His was a long and beautiful life, worth both the living and the telling. He loved both fact and truth so well that one need write only realities about him."

While a many-sided man and large enough to do many things well, Mr. Coffin was, perhaps, best known and will be longest remembered as a "war correspondent" in the Civil War. In this field he had, perhaps, no superior. He had the art of obtaining the news and the indomitable purpose which enabled him to get it to his paper, the Boston *Journal*, at the earliest moment. As he was more than a reporter — a man of character and marked ability as a war correspondent — he was honored and trusted by President Lincoln, his cabinet, and the leading generals of our armies. The great multitude therefore read after him as a man who secured inside facts from the most reliable sources, and who reported his news not only with marvelous alertness, but with entire conscientiousness. Those who became so happily familiar with his reports "from the front," afterwards read with peculiar and

gratifying zest his travels in China and Japan and the great Northwest.

There is inspiration to better and nobler living in turning these intensely interesting pages. Dr. Griffis makes his friend live again before the reader. We see him as a devout and happy worshiper in the Shawmut Congregational Church, which he so greatly loved; we see him as "citizen," "statesman," and "reformer," always happy in practical well-doing for the people. We see him in his home, exultant in its joys and consolations, the most cheery and generous of hosts. It is a large and full life which is depicted for us, and no one can become familiar with it without delight and profit. We congratulate the author and publishers on the volume which they have presented to the public. The book will have a large sale, and will awaken general and permanent interest.

God's Methods with Man: In Time – Past, Present and Future. By Rev. G. Campbell Morgan. Fleming H. Revell Co.: Chicago. Price, $1.

This volume contains the author's addresses on the return of our Lord, delivered at Northfield, Mass., and revised and expanded for publication in this form. The subject is handled soberly and conservatively, and the controversial spirit is avoided. The author gives specifically the Biblical basis for his views.

Lights and Shadows of American Life. By Rev. A. C. Dixon, D. D. Fleming H. Revell Co.: Chicago. Price, $1.

This volume of sermons upon popular themes by this distinguished minister is especially attractive, practical and forceful. The topics indicate well what may be expected: "Our Homes," "Bread Winners," "Money Makers," "Boys and Girls," "Amusements," "Sabbath," "Politics," "Cities," "Bible," "Churches," "Dangers," "Women," "Destiny."

Meet for the Master's Use. By F. B. Meyer. Fleming H. Revell Co.: Chicago. Price, 30 cents.

This volume includes many of the addresses delivered by Mr. Meyer during his last visit to this country. The subjects are: "God is Near," "Touch no Unclean Thing," "A Vision of the New Life," "The Fair Mitre," "The Power of Appropriation," "Take! Take! Take!" "The Blameless Life," "Reigning in Life," "Living the Life of Jesus," "The Secret of Fruitfulness," "The Great Shepherd of the Sheep."

Select Northfield Sermons. Fleming H. Revell Co.: Chicago. Price, 30 cents.

This volume is much in little; it contains eight colossal sermons. The topics and preachers are as follows: "The Land of Promise," by W. W. Moore; "The Religion of Unspottedness," Robert E. Speer; "Summons to a New Departure," Theodore L. Cuyler; "Joseph of Arimathea," Andrew Bonar; "Deliverance from the Hand of Our Enemies," H. W. Webb-Peploe; "Entrance into Rest," Andrew Murray; "Repeating the Life of Christ," Alexander McKenzie; "The Holy Spirit's Relation to the Church and the World," A. J. Gordon.

Magazines

— In a characteristically able contribution from the pen of Carl Schurz in the *Atlantic Monthly* for October he says, on the subjects of "The Anglo-American Friendship:" "The old distrust between the United States and Great Britain has disappeared as a power of mischief." A. V. Dicey writes ably in the same strain of "England and America." "The Unpublished Letters of Carlyle" are continued. Kropotkin presents fresh chapters in "The Autobiography of a Revolutionist." "The Development of our Foreign Policy," and "Bismarck as a National Type," are good illustrations of the manner in which this monthly now provides for the thorough and prompt treatment of current topics. (Houghton, Mifflin & Co.: Boston.)

— The *Methodist Review* of the Methodist Episcopal Church, South, for September-October, is a strong and readable number, containing a fine variety of subjects adapted to all grades of intelligent readers. The editor states that in his judgment the *Review* "should contain matter of high interest for teachers, lawyers, physicians, merchants, farmers, and other readers of good literature." The editor has presented in this number a very happy illustration of his idea. Over against contributions upon "Anglican Articles Omitted from the Methodist Confession," by the late distinguished Dr. Thomas O. Summers, "The New Dictionary of the Bible," and "The Science of Duty," are contributions upon "Hawthorne's Marble Faun," "The Poetry of the South," and "The Ascent of Popocatepetl." The editorial departments show scholarly ability in the handling of pertinent topics. (Barbee & Smith: Nashville.)

— In the *Methodist Magazine and Review* for September three articles are very fully illustrated — "With the Fisher Folk," describing the Canadian toilers of the sea; "Flemish Pictures" — Ghent and Bruges; and "Hampton Court and its Memories." "The Governmental and Commercial Relations of Great Britain and the United States," is a masterly paper by Hon. David A. Wells. F. S. Spence, Esq., presents a practical paper on "The Prohibition Plebiscite." A short article on "William Theophilus Davison" is given by Rev. W. H. Adams. (William Briggs: Toronto.)

The Larkin Soaps

The 30 Days Trial Begun

The Whole Family supplied with Laundry and Toilet Soaps for a year at Half Price. Sent Subject to Approval and Payment after Thirty Days' Trial.

IT IS WISE ECONOMY TO USE GOOD SOAP. Our soaps are sold entirely on their merits, with our guarantee of purity. THOUSANDS OF FAMILIES USE THEM, and have for many years, in every locality, many in your vicinity. Ask us for your neighbors' testimonials.

The Larkin Plan saves you half the retail cost of your soaps, and doubles the purchasing value of this 50 per cent. saving in a premium bought for you below usual cost of making. One premium is **A White Enameled Steel, Brass-Trimmed, Bow-Foot Bed.** Metallic beds add beauty and cheerfulness to the chamber, while they convey a delightful feeling of cleanliness that invites repose. They harmonize perfectly with furniture of any wood or style. Brass top rod at head and foot, and heavy brass, gold-lacquered trimmings. Malleable castings that never break. Detachable ball-bearing casters. 4½ or 4 or 3½ feet wide. 6½ feet long. Head, 4½ feet. Foot, 3½ feet high. Corner posts, 1 inch in diameter. Very strong and will last a lifetime.

AFTER THIRTY DAYS' TRIAL if the purchaser finds all the Soaps, etc., of excellent quality and the premium entirely satisfactory and as represented, remit $10.00; if not, notify us goods are subject to our order. We make no charge for what you have used.

If you remit in advance, you will receive in addition a nice present for the lady of the house, and shipment day after order is received. Money refunded promptly if the BOX *or* PREMIUM *disappoints. Safe delivery guaranteed. The transaction is not complete until you are satisfied.*

☞ Many youths and maidens easily earn a Chautauqua Desk or other premium free by dividing the contents of a Combination Box among a few neighbors who readily pay the listed retail prices. This provides the $10.00 needful to pay our bill, and gives the young folk the premium as "a middleman's profit." The wide success of this plan confirms all our claims.

Booklet Handsomely Illustrating 15 Premiums sent on request.

THE LARKIN SOAP MFG. CO., Buffalo, N. Y.

Estab. 1875. Incor. 1893. Capital, $500,000.

☞ *READ NOTES BELOW.*

Our Great Combination Box.

Enough to last an Average Family one Full Year.

This List of Contents Changed as Desired.

100 BARS "SWEET HOME" SOAP. For all laundry and household purposes it has no superior. Large bars.	$5.00
10 BARS WHITE WOOLLEN SOAP. A perfect soap for flannels.	.70
12 Pkgs. BORAXINE SOAP POWDER (full lbs.) An unequalled laundry luxury.	1.20
4 BARS HONOR BRIGHT SCOURING SOAP,	.20
1-4 DOZ. MODJESKA COMPLEXION SOAP. Perfume exquisite. A matchless beautifier.	.60
1-4 DOZ. OLD ENGLISH CASTILE SOAP,	.30
1-4 DOZ. CREME OATMEAL TOILET SOAP,	.25
1-4 DOZ. ELITE GLYCERINE TOILET SOAP,	.20
1-4 DOZ. LARKIN'S TAR SOAP. Unequalled for washing the hair.	.30
1-4 DOZ. SULPHUR SOAP	.30
1 BOTTLE, 1 oz., MODJESKA PERFUME. Delicate, refined, popular, lasting.	.30
1 JAR, 2 ozs., MODJESKA COLD CREAM. Soothing. Cures chapped skin.	.25
1 BOTTLE MODJESKA TOOTH POWDER. Preserves the teeth, hardens the gums, sweetens the breath.	.25
1 STICK WITCH HAZEL SHAVING SOAP	.10
THE CONTENTS, Bought at Retail, Cost	$10.00
THE PREMIUM, worth at Retail.	10.00
All for **$10.** (Premium gratis.) Actual Retail Value	**$20**

The *New York Observer* says: "We cheerfully recommend our readers to accept the offer made by the Larkin Soap Mfg. Co. of Buffalo, N. Y. Members of the *Observer's* staff have personally tested the Soap made by this Company, and they know too that the extra value in premiums is very generous."

For the Soaps manufactured by the Larkin Soap Mfg. Co. we have heard many expressions of satisfaction and commendation. Knowing what we do, we recommend the Company with confidence. — From *Northwestern Christian Advocate*, Chicago.

THE SUNDAY SCHOOL

Fourth Quarter Lesson III

SUNDAY, OCTOBER 16, 1898.

2 CHRON. 24: 4-13.

REV. W. O. HOLWAY, D. D., U. S. N.

THE TEMPLE REPAIRED

I Preliminary

1. GOLDEN TEXT: *And the men did the work faithfully.* — 2 Chron. 34: 12.

2. DATE: About B. C. 856, in the 23d year of King Joash.

3. PLACE: Jerusalem.

4. EXPLANATORY NOTE: The throne of Judah had been usurped by the queen mother Athaliah, the daughter of Ahab and mother of Ahaziah, after the death of the latter at the hand of Jehu. She had put to death all the royal seed of Judah, with the exception of Jehoash, or Joash, who was a mere infant at the time, and who was rescued and concealed. She also established Baal-worship in Jerusalem. Her reign of six years was suddenly and violently terminated by the proclamation of Joash as king by the high priest Jehoiada.

5. PARALLEL NARRATIVE: 2 Kings 11 and 12.

6. HOME READINGS: *Monday* — 2 Chron. 24: 4-13. *Tuesday* — 2 Kings 12: 1-12. *Wednesday* — 2 Chron. 34: 1-12. *Thursday* — Exod. 30: 11-16. *Friday* — 1 Chron 29: 6-17. *Saturday* —Mark 12: 38-44. *Sunday* — Psa. 84.

II Introductory

The survivor of successive massacres, which left him the sole representative of the house of David, Joash, the eighth king of Judah, owed his elevation to the throne, at the early age of seven years, to his uncle, the high priest Jehoiada, who successfully conducted the revolution which cut off the infamous Athaliah, stamped out the Baal-worship, and restored the covenant of Jehovah. "The part played by Jehoiada," says Stanley, "raised the priesthood to an importance to which, with the single exception of Eli, it had never before attained, and which it never afterwards altogether lost." The "high places," however, continued to be frequented, being spared probably for old associations' sake, and because the temple had been plundered and well-nigh ruined to furnish material for the rival sanctuary of Baal. The newly-enthroned king concerned himself with its restoration. The priests and Levites were appointed collectors, and were sent out to solicit contributions in the cities of Judah for the purpose. But the scheme lagged; and, in the twenty-third year of his reign, the king summoned the hierarchy, rebuked them for their neglect, or maladministration of the funds collected, and relieved them from further responsibility. Then Jehoiada, at his order, prepared the first money-chest of which we have any record; it had a hole in its lid and was placed in the temple court, not far from the brazen altar. A proclamation was thus made to all the people to bring the temple tax which Moses prescribed, and the response was generous and universal. The accounts were audited, and the money put in bags and properly sealed by the royal scribe and the high priest acting together. Says Stanley: "Confidence was restored, contributions flowed in, the workmen could be implicitly trusted, and the repairs went on at a rapid pace." Nothing was allowed to be spent upon the sacred utensils until the fabric of the temple itself was completely restored. The priests meantime derived their support from the money brought for trespass and sin offerings.

III Expository

4. It came to pass after this — after his marriage and settlement on the throne. **Joash** — called "Jehoash" in Kings. He owed his preservation from the murderous plot of his grandmother Athaliah to his aunt, the princess Jehosheba (the step-daughter of Athaliah), who had married Jehoiada, the high priest. She nurtured him with a mother's tenderness during the years of his concealment. Thus the relation of the young king to the high priest and his wife was almost a filial one; he owed to them his life, his education and his throne. While the good priest lived, he was preserved from evil counsel. After the death of Jehoiada the weakness of the king became apparent. He fell into bad ways, and was assassinated (2 Chron. 24). **Was minded to repair** (R.V., "restore") **the house of the Lord.** — It was not the first indication of a religious feeling on the part of the king. His coronation had been made the occasion, under Jehoiada's influence, of a solemn renewal on the part of the people of the covenant with Jehovah, and of the demolition of the temple of Baal (2 Kings 11: 18; 2 Chron. 23: 17). For a time at least Baal-worship was suspended in Judah. Subsequently the priests and Levites were reorganized for the various temple services (2 Chron. 23: 18); and now the purpose that lay nearest the king's heart was the restoration of the despoiled temple. He would naturally feel for the house of God a strong personal affection, for in its courts he had been so closely secreted that Athaliah never suspected his survival or existence; there he had passed his early boyhood, and there he had been crowned king over Judah.

5. Gathered . . . priests and Levites. — It is singular that the king and not Jehoiada is credited with this movement. It would seem to have been Jehoiada's special province to take the lead in restoring the temple. **Cities of Judah.** — As at the building of the sanctuary, so now in the work of its restoration, the people were appealed to. **Gather of all Israel** — that is, of all the Israelites who were in the kingdom of Judah (chap. 15: 17; 21: 2). **Money to repair, etc.** — A fuller specification is given in the parallel passage in 2 Kings 12: 5. The priests were to be the collectors and stir up the liberality of the people. Three kinds of offerings were to be received: the poll-tax, or half-shekel required by law of every Israelite that was numbered from twenty years old and upward (Exod. 30: 13); money assessed for vows (Lev. 27: 1-8); and voluntary contributions. **Levites hastened it not** — possibly because, as a consequence of the disorders of the time, the Levites were not very energetic, and were not able to collect much more than was necessary for their own support and for the current expenses of maintaining public worship.

6, 7. The king called for Jehoiada the chief. — This peculiar phraseology has led many commentators to suppose that Jehoiada was the chief of the priests, their head, but did not hold the office of high priest. **Why hast thou not required, etc.** — It seems strange that Jehoiada should be called to account for remissness, but he was now very aged — at least 100 years old — and could exercise but little supervision over subordinates. **The collection according to the commandment of Moses** — R. V., "the tax of Moses;" the tax that he ordained. **For the tabernacle of witness** — R. V., "the tent of the testimony." The king was reasonable in his demands: The sanctuary tax, at least, ought to be collected and turned in for repairs, even though the collectors retained for their own use voluntary contributions. **The sons of Athaliah.** — "Jerome supposes that these 'sons' were the priests of Baal, but probably the phrase refers to Ahaziah with his brothers and brothers' sons (21: 17; 22: 3), who may have shown their zeal for idolatry at a very early age" (Zockler). **Had broken up the house of God.** — "The temple treasures had been given away piecemeal to invaders, even by the most devout of the kings, and had been plundered twice over by the Egyptians and Arabs. The temple became a quarry for the rival sanctuary. The stones and the sacred vessels were employed to build or adorn the temple of Baal, which rose, it would seem, even within the temple precincts, with its circle of statues and its sacred altars" (Stanley). Jehoiada's reply to this remonstrance of the king is not given, but we are told at once of a change in the method of collections. The priests were excused both from the duty of soliciting money and from the responsibility of making repairs.

8-10. They made a chest — a large, stationary contribution-box. **Set it without.** — Its location (2 Kings 12: 9) was on the north side of the brazen altar of burnt-offering, just within the entrance to the court. **Made a proclamation** — informing the people of the new arrangement. **Princes and all the people rejoiced.** — "The great men set so good an example to the people that they cheerfully joined with them in this good work" (Bishop Patrick). **Cast into the chest.** — They gave the money to the priests stationed at the door of the court, who deposited it at once, in the presence of the giver, in the appointed box. **Until they had made an end** — "given all they could and all had given who would" (Gray).

It appears that the chest was locked, and had a hole bored in its lid only just large enough to admit pieces of silver. The contents therefore could not be touched, except by the royal officers who kept the key. It was thus evident to all that the priests could not tamper with the contributions, and that whatever was dropped into the box would be spent for the object for which it was designed. This encouraged the people to give. It is not certain that the priests deserved this suspicion, but it was natural that suspicion should attach to them in consequence of their having taken the revenues for years without having made any repairs; and doubtless there were *some* dishonest hands among them, even as there were among the apostles (John 12: 6) (Todd).

11. Brought unto the king's office. — In the parallel account the chest appears to have been left where it was, and the officers came and opened it, and counted the money into bags and sealed them. They probably used both methods — sometimes removing the chest, sometimes leaving it where it was. **King's scribe and the high priest's officer** — two responsible officials.

12, 13. The king and Jehoiada — the receivers and disbursers of the fund. **Gave it to such as did the service.** — Prompt payment of workmen secures attention and fidelity to work. **The workmen wrought.** — So fine a reputation did these overseers have for honesty and faithful dealing, that their accounts were not audited (see 2 Kings 12: 15). **Work was perfected** — literally, "the healing went up upon the work;" "the" breaches" were "healed," made sound. **Set the house of God in his state** (R. V., "set up the house of God in its state") — restored it in all its parts, as far as possible, to its original state and grandeur.

IV Inferential

1. How often does it happen that one is indebted for his correct living to the firm influence of some mentor or friend whom Providence has associated with him!

2. In all commendation of human goodness we find a "but" or a "howbeit."

3. No church can succeed without a careful attention to its finances; "men of affairs,"

as a rule, make better stewards than do ministers.

4. Giving is a part of worship.

5. The objects for which contributions are asked should be distinctly specified.

6. Those that think it no sin to cheat the government, cheat the country, or cheat the church, will be of another mind when God shall set their sins in order before them (Henry).

V Illustrative

The influence which Jehoiada had exercised over Joash passed away at his death. The princes of Judah had supported Athaliah in her Baal-worship. The rich and powerful Phœnicia was to the upper Hebrew classes of that day what Normandy was to the court of the Confessor, or Paris, under Louis Quatorze, to the later Stuarts. The worship of Jehovah might do for the common people; that of Baal was the only one fit for the great. While Jehoiada lived, they had stood aloof. At his death they once more raised their heads. . . . Heathenism once more enjoyed the support of the crown. . . . Prophets denounced the apostasy, and among them Zechariah, the son of Jehoiada, now high priest in his stead. He had grown up with Joash from childhood, and was connected with him by blood, besides being the son of him to whom the king had owed his throne and his life. Standing in his place at the great altar he condemned the heathenism of the crown and the court. Furious at such a public rebuke, Joash had the baseness to order him killed where he stood. Such a deed in such a place produced a deep and abiding impression. Even in the days of Christ it was remembered with horror how he fell in the very court of the priests, between the temple building and the great altar; and tradition added that the crime was committed on a Sabbath day, and that nothing could efface or dry up his blood. So soon had the king's gratitude to Jehoiada faded away. But the words of the martyr as he died —"Jehovah look on it and requite it!"— were to be terribly fulfilled (Geikie).

THE SATURDAY EVENING POST

The Oldest Paper in America
FOUNDED A.D. 1728
BENJAMIN FRANKLIN

A high-grade illustrated weekly magazine, equal in tone and character to the best of the monthlies. In addition to the best original matter obtainable, the POST will present each week the best in the newspapers, periodicals and books of the world. It will aim to be to contemporary literature what a Salon exhibit is to art, bringing together the choicest bits of literature from all modern sources and giving them a deserved place together, 'on the line.' We have the literary resources of the world to draw upon. The best writers of the world are practically a retained corps of contributors. It would be impossible for any magazine, no matter how boundless its wealth, to obtain, as original matter, the wealth of literature we have to offer weekly. The handsome illustrations in the POST are original.

To introduce it into your family, it will be mailed every week from now to January 1, 1899, on receipt of

ONLY TEN CENTS, Silver or Stamps

(The regular subscription is $2.50 per year)

THE CURTIS PUBLISHING COMPANY, Philadelphia

ONE OF MANY

BISHOP THOBURN.

AT the beginning of the present year a new presiding elder's district was organized in a remote section of Central India, embracing the region watered by the Godavery River. The name of the river was given to the new district. Rev. G. K. Gilder, who had been a presiding elder in the South India Conference, was appointed to the new field, and in addition to his district work was placed in charge of Raipur, the most prominent point in the new district. Bishop Foss and myself took counsel together for some weeks before finally deciding to take a step which might seem like extending our work in a time of great financial stringency. It was not, however, so much an extension of the work as a change in its organization. The field had been occupied by us in a somewhat straggling way for some years, but had not received that degree of supervision which it needed. The new presiding elder lost no time in reaching his field, and, after going over it once and carefully forming plans for the future, repaired to his own station of Raipur. A letter written by him at that place has just reached me, and a few of his statements deserve the careful attention of our supporters in America. Mr. Gilder writes from Raipur under date of August 8, as follows: —

"All over this district the fields are already white unto the harvest, only waiting for the reapers. I am deeply impressed by what I have seen. Yesterday five heads of families waited on me and urgently begged me to baptize them. They belong to the Chumars by caste, and are Satnamis in religion. (The term Satnamis literally means 'Followers of the True Name.' They observe no form of idol worship, and the trammels of caste are less respected than is usually the case in India.) They come from a village four miles distant, and of course they represent a good many others with whom they are connected. I was much moved by the earnest appeal of these people, but until I can secure the helpers needed to instruct them after baptism, I feel that I must move slowly. It takes a great deal of time for me to get over so extensive a district as I now have. I can only hope to do so about once a year. Within the last few weeks, which I have been permitted to devote to local work, God has helped us greatly, and we have now a little Hindustani church of five members and twelve probationers in Raipur. It is a beginning, although a very humble one, but it gives promise of greater and better things to come. The district of Raipur has 1,584,427 inhabitants. Of these, 285,000 are Chumars, most of whom are Satnamis. This is the largest population of this class of people found in any single district in India. There are also 186,000 aborigines, who are supposed to be very accessible to the Gospel. This is my own special circuit, but it is large enough and contains enough material for a presiding elder's district."

The reader will see from the above that a presiding elder's district in a vast region like India is in itself almost an empire. A mission station or circuit in nearly every case contains material enough for a presiding elder's district. Then when a work begins among the people, such as is apparently just at our door in the field above mentioned, the circuits immediately require to be divided and subdivided so as to maintain an efficient organization. Meanwhile the fact of five heads of families coming to the missionary to ask for baptism, and the mention of more than 200,000 others immediately behind them, indicates a state of things which not many years ago would have been considered startling in the extreme. In my younger days, if I had written a letter from India stating facts such as are brought to light in this single instance, the whole church would have been startled. The missionary secretaries would have filled the columns of our weekly papers with statements concerning the extraordinary opening to the Gospel of Jesus Christ in Central India; nor would they have spoken extravagantly. Experience has shown us just what a case of this kind really means. We have only to keep pace with Providence, and we shall march to certain victory, assured all the time that we are not spending our strength for naught.

But meanwhile what is the situation in the home land? How does our Missionary Society regard a case of this kind? What will the General Missionary Committee say when they come together next November if help is asked for a work so promising as this? The answer to these questions can be anticipated but too easily. For quite a number of years past our appropriations from home have been slowly but steadily diminishing. While every providential indication points to an advance, the voice of the church at home, as evidenced by the decrease of contributions, bids us hold back. For a number of years we were able to meet emergencies of this kind by the aid of special contributions received from America, but in order to do this it had become necessary for me to make frequent visits to the home land, and in time I began to discover that these visits could not be made without neglecting the supervision of the work in India and Malaysia which the church had a right to expect from me. Hence when I came away from New York in November, 1896, I announced that they would probably see my face no more until the next General Conference. This resolution seemed to be generally approved, but I now discover that the receipts from contributions for our special work have fallen off fully one-half, and are slowly but steadily diminishing every month. The missionaries are writing to me from east, west, north, and south, and asking what they are to do. To add to our crisis, exchange has turned against us, so that we are heavy losers on that account. From a hundred points urgent appeals come for help, but it seems impossible to give a favorable response to any of these. Each appeal is based upon solid facts of a most impressive character, but help does not seem to be within our reach.

In view of the urgency of the case, I feel moved to put this statement before our Methodist public in America, and ask if our friends will not help us to tide over the present crisis by undertaking the support of native preachers, as so many have been doing for some years past. A hundred dollars a year will support a really able and effective native preacher, who is in charge of a circuit with several men working under him. Fifty dollars will support one of these junior preachers on a circuit. Thirty dollars will support a pastor-teacher, the simplest class of workers we have, and yet a class of men who are able to do really valuable work. We need several hundred such workers at once. For the first time in the history of the mission our leaders have commenced to dismiss workers. There is no possible help for it, and yet while we are sending them away, thousands and tens of thousands of unbaptized heathen are coming to us — east, west, north and south — and asking that men be sent to them to show them how to become Christians. This reproach to us as a church, to our Missionary Society, and to the cause of Christ, should be rolled away without another hour's delay. If any parties are disposed to help us, either by direct contribution or by undertaking the support of native preachers, they can do so by simply forwarding their offerings to Dr. Leonard at the Mission Rooms, and men-

The Paper in His Pocket

is an indication of a boy's taste and character, and much of his success in life depends on the answer to the question, "What is the paper in his pocket?" Does it draw him upward or drag him downward? If he carries YOUNG PEOPLE'S WEEKLY in his pocket to read in odd moments it is bound to make him a brighter and better boy. YOUNG PEOPLE'S WEEKLY is a paper with a purpose. That it succeeds in arousing young folks' interest and sustaining it from week to week and year to year is shown by its circulation of nearly 225,000 copies a week. If you know a boy who should be learning to like good reading, see that he is supplied with

Young People's Weekly

It is illustrated handsomely by the half-tone process in black and white, also in colors. Its circulation should be doubled this year. The boys and girls are ready for it. The way to give them a trial of it for several months is

JUST THIS: To make new friends we will send Young People's Weekly for four months for only 10 cents, if your order reaches us before January 1, 1899. Regular subscription price, **60 cents a year**; to schools or clubs of three, **50 cents a year. Sample copies free.** Address

DAVID C. COOK PUB. CO., 36 Washington St., Chicago.

tioning distinctly to what purpose they wish the money to be applied. May God move many to respond at once!

THE CONFERENCES

NEW HAMPSHIRE CONFERENCE

Concord District

Bristol. — The pastor, Rev. J. L. Felt, has returned from his summer days at Hedding and enters earnestly into his work. Everything moves steadily forward.

Alexandria. — Fair congregations are present at the services. The pastor goes each Sunday afternoon to South Alexandria, where, in a school-house, quite a company listen to the Word.

Conference Seminary. — The attendance this term is not so large as in the spring; but it is very good, and there seems to be an excellent class of students.

Moultonboro. — The summer boarders have been very helpful here in the church services, and now that they are gone they are missed. The pastor, Rev. H. F. Quimby, has been busy. In addition to his pastoral work, he has prepared with much care and delivered a series of sermons on the Lord's Prayer. Some repairs have been made on the church property. The pulpit and choir platform have been changed, the audience-room newly carpeted, the pews painted, a nice altar-rail put in, and the pulpit furniture newly upholstered. This last work was done by the boarders. The entire expense will be about $150.

Centre Sandwich. — Rev. W. M. Cleveland is a busy man, working his field with much acceptability. He has one chapel and one school-house appointment where services are held. Congregations are excellent and the work of the fall and winter is looked forward to with much interest.

South Tamworth. — Rev. Dana Cotton is in the midst of a revival campaign. Services are being held each afternoon and evening. Several have expressed a desire to be saved, and the work is only begun. The church is being repaired. They began by putting up a steel ceiling. Now they are putting it on the side walls also. It is probable a new carpet will be laid, and the pews painted. The spire has been painted and shingled. Somehow the money for these repairs comes easily. Judge Larkin D. Mason, now in his eighty-ninth year, continues in active service. He is deeply interested in all the events of the day, while he spends much of his time in adjusting his heart and mind to the great events of the future life. He does not forget his interest in the great temperance reform, and even now he is writing an address, which he hopes to give once or twice before his death, on "An Analysis of the Liquor Problem." He is a firm friend and stanch supporter of the pastor in all his work. He has been in touch with the work of this church since 1830. May the day of his departure be long delayed!

Monroe. — Reports indicate a healthy condition of the work here. Finances are well in hand. The pastor, Rev. I. C. Brown, is suffering from nervous exhaustion, and is compelled to leave his work for a time and take complete rest. It is to be hoped that a few weeks will bring him back to his accustomed vigor.

Concord, Baker Memorial Church. — The visit of Bishop Mallalieu was a delightful occasion to this people. His sermons will be a blessing and will be long remembered. What a great thing it would be for our churches if many more of them could see and hear our chief pastors! There would be less emptiness in the treasury of the episcopal fund.

The first half of the year has slipped away, and the second round of visits has been completed. The second half will not seem to last long. This is the season for great religious activity. We hope every pastor, as far as possible, will heed the counsel of Bishop Mallalieu, to use the months of October and November in special revival services, and not wait until the Week of Prayer. Several of our pastors are now so engaged. Let there be a move from Suncook to Pittsburgh. "There is good fighting all along the line." B.

Manchester District

North Salem. — The work goes on after the usual manner. Rev. N. Fisk is doing conscientious work in his charge, and his family is seconding his efforts as hitherto. The financial situation is encouraging. The pastor, earnestly desiring to see the salvation of souls, is planning for a special evangelizing campaign in which he will be aided by neighboring pastors.

Derry, First Church, counts itself happy in the services of Rev. J. W. Adams, who divides his week-days between Derry and Methuen. We are all grateful that Capt. Dustin, after a long illness, is again able to be at church on pleasant Sundays. The quarterly meeting was a pleasant occasion, with a love feast preceding the morning sermon.

Londonderry Methodism is glad to count Rev. G. A. McLucas and his family as nearly a fixture as a Methodist preacher can well be. He finds an outlying station for the afternoon of nearly every Sunday in the year, and in one of these (District No. 4) some souls have of late professed to experience the new birth.

Derry, St. Luke's, has thus far in the term of Rev. H. E. Allen seen at every communion in the three and a half years some accessions or baptisms. The church has a fine working force. Should the work need Mr. Allen at some other point next spring, this will afford a grand field for some live worker. No sluggards need apply.

Personal. — We are just in receipt of information that Dr. Rowley's eldest son is suffering at Manchester with typhoid fever. Sympathy and prayers are asked. SIBBON.

MAINE CONFERENCE

Portland District

Berwick. — The indebtedness on church repairs has all been paid. Seven have been baptized recently and received into full membership. The pastor is planning a revival campaign.

Pleasantdale. — The pastor has baptized 24 since Conference. Sixteen have been received into full membership from probation and three by letter. More are expected to follow soon. Large congregations of young people gather at Brown's Hill every Sabbath evening. City water has lately been put into the parsonage. The Junior League helped to raise the funds. The pastor's wife is an adept in Junior work.

Woodfords and *East Deering.* — Rev. J. R. Clifford and Rev. W. F. Berry, of Congress Street, are taking a vacation in the Maine woods. New members are coming in at Woodfords, and all departments show evidences of growth. E. O. T.

Augusta District

Augusta. — The church edifice has been painted, and it looks as good as new. We have a very fine church property here. Dr. Stackpole is chaplain at the Soldiers' Home, and also at the Insane Asylum a portion of the time. Recently we dropped into the Sunday evening social service. The attendance was good and the tone of the meeting excellent. Rev. C. S. Cummings recently visited his comrades of the First Regiment at Camp Powers. He also looked in upon his former parishioners.

Gardiner. — Our property here is in fine condition. The finances are up-to-date. The spiritual interests are well abreast of the temporal. Eight have recently been baptized, and seventeen have been received into full membership — twelve of them heads of families. Neither pastor nor church has taken any vacation; but large crowds have attended the preaching and other services. Dr. Chase of Kent's Hill recently preached to a delighted audience. The State convention of Y. P. S. C. E. in this city recently was a great success. The Methodist church and League contributed greatly to its success. Rev. A. A. Lewis was musical director, and Dr. Cobb, president of the League, was chairman of an important committee. One service each day was held in our church, and $25 was contributed by our people towards the expenses. All the churches received a spiritual uplift.

Hallowell. — Things are moving finely on all lines. The pastor is paid monthly. Subscriptions are being taken for the canceling of the church debt. The new city building is to be a fine specimen of architecture. The old Hallowell House has been thoroughly renovated within and without, and it now looks as though there would be no lack of accommodations for an Annual Conference session at no very distant day.

Kent's Hill and *Readfield Corner.* — Rev. J. B. Lapham is enjoying a well-earned vacation. He is spending part of it in Rhode Island, his native State. The school has about 170 students. Things are moving smoothly and finely. At Sampson Hall a great improvement has been made in the dining-hall and in the manner of serving the meals. All the vegetables and milk used are produced on the farm. From personal knowledge I can say that I do not see any grounds for complaint in reference to the management of the boarding house. And I ought to add that I have heard but little complaint for several years. This is one of the best places on earth for our young people.

Livermore Falls. — Notwithstanding the severe scourge by fire, the people are full of courage and pluck. Rev. G. R. Palmer is being assisted in special revival work by Rev. and Mrs.

REDDING, BAIRD & CO.
... 83 FRANKLIN ST., BOSTON.
Stained Glass Church and Memorial Windows
LARGEST AND OLDEST ESTABLISHMENT IN NEW ENGLAND.

CHEMISTS AND PHYSICIANS
TESTIFY TO THE ABSOLUTE PURITY OF
SLADE'S SPICES.

A. R. Gray, M.D. of New York, says in the American Journal of Health: "The most searching analysis of SLADE'S SPICES but demonstrates their excellence and absolute purity, and condiments sold under their brand are eminently worthy of praise from every physician and health journal in the land." Insist on having Slade's Spices.
D. & L. SLADE CO., BOSTON, MASS.

7½% Net
On Five Year First Mortgage Loans
cured upon improved farms in
RED RIVER VALLEY, NORTH DAKOTA.
I loan only to actual farmers upon lands that I have personally examined. Have been loaning here since 1883.
Write for descriptive applications.
I will buy or collect mortgages negotiated by Companies now out of business.
References furnished from among my clients in YOUR State.
J. H. McCULLOUGH, Atty.,
Milton, N. Dakota.

Clergyman's Statement
Unable to Attend to His Duties on Account of Nervous Troubles — How He Found a Complete Cure.
The high character of the testimonials published in behalf of Hood's Sarsaparilla is well known. These testimonials come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Rev. Bernard M. Shulick of Brighton, Iowa, owing to weakness of the nerves, was for a time unable to attend to his duties. He makes the following statement: "I have suffered for a long time from weak nerves. After I had taken a bottle of Hood's Sarsaparilla I became quite well. The weakness of the nerves has now wholly disappeared and I am able to attend to my duties again. I am therefore grateful to Hood's Sarsaparilla and I recommend it to everyone who suffers from weak nerves."
Hood's Sarsaparilla
Is the best — in fact the One True Blood Purifier. Sold by all druggists. $1; six for $5.
Hood's Pills cure nausea, indigestion, biliousness. 25 cents.

G. H. Hemus. You may expect to hear of excellent results later.

Ministerial Association. — Rev. G. D. Lindsay, of Waterville, has been planning for a home camp-meeting. But the plan now is to have the Association take on much of the character of such a meeting. It will convene in Waterville, Oct. 24-26. Let the pastors and people pray much for this meeting, and let the pastors take special pains to attend. Let us, by God's help, infuse new life into our Association. We hope that some representative of ZION'S HERALD will be present.

Revivals. — This is the time for special services. Let us not wait for a more convenient season. In our State no better time than October and November can be found. God is ready, souls are perishing; let us clear our skirts!

Personal. — Mrs. Dr. Stephen Allen is still very poorly. The widow of Rev. C. C. Mason is living pleasantly in her home in Haverhill. She is regular in her attendance upon the church services. A. S. L.

Lewiston District

Mechanic Falls. — Four members have recently been added to the church by certificate. Five associate members and two active members were recently added to the League. Two of the associate members thus added have been converted and are now become active members. Class and prayer-meetings are well sustained and a deepening spirituality is manifest. The list of subscribers to ZION'S HERALD has been doubled.

Minot. — Under the care of the pastor at Mechanic Falls, Rev. Alexander Hamilton, this depleted and weakened church is showing signs of new life and enterprise. Congregations are good; pastoral work is multiplied. Upon one of the few remaining members God has put a burden of desire for the prosperity and enlargement of Zion. Money has been collected to pay incidental expenses for the year. An effort is making to secure a much-needed new organ. This church is the only one in the community. It ought to, and we trust will, be enlarged and strengthened.

Hammond St., Lewiston, enjoyed the presence and ministrations of their former pastor, Rev. Dr. A. S. Ladd, Sunday, Sept. 25. In response to Dr. Ladd's appeal in the morning service, over one hundred dollars were secured to meet a deficit upon current expenses. Attendance upon preaching services and Sunday-school has been maintained at an unusually high level throughout the summer, and the fall campaign opens hopefully.

Park Street, Lewiston. — The pastor, Rev. C. A. Southard, returned from his trip to Cincinnati sick, and has been confined to his home several days. He has now resumed pastoral duties apparently in usual health. The Lewiston District Epworth League will hold its annual convention with this church, Oct. 5 and 6. A good program is provided, Rev. E. O. Thayer and Rev. Luther Freeman being the principal speakers. A good time is confidently expected. A trolley excursion and a sunrise prayer-meeting on Mount David are items in the feast.

Turner. — Rev. J. W. Buchanan, who has supplied the pulpit here with great acceptance during the summer, has resigned. Increased demands upon his time and strength as secretary of the Young Men's Association at Auburn, and as pulpit supply of the Congregational Church at Minot Centre, render his resignation at Turner necessary. Had not our ranks been more than full last spring, Mr. Buchanan would doubtless have been admitted to our Conference on trial and received a regular appointment. He is a young man of good ability.

North Auburn. — Rev. W. H. Barber's health continues to improve under the labors incident to this small charge. The results of the revival work of last year are still apparent. The present pastor affirms that some of the best people on earth reside at North Auburn.

Rumford Falls. — The new parsonage is nearly ready for the pastor. It is a large house, but the preacher's family is augmenting. A girl baby has come to make yet more bright the new home. A third of the $1,500 pledged to cancel the church debt is already collected. When the full amount pledged is paid in, Mr. Pettengill will present the trustees with a deed of the parsonage. No better parsonage is found in the Maine Conference. A "house-warming" and anniversary of Rumford Methodism is contemplated in the near future.

Rumford Centre shows hopeful indications under the administration of Rev. William Graham. A large audience greeted the presiding elder at quarterly meeting, Sept. 18.

Andover. — The pastor of the Congregational Church in this place, Rev. Mr. Adams, has resigned and will enter at once his new field at Island Falls, Me. His farewell service, Sunday evening, Sept. 25, was a union service held in his church. A union service was held Sunday evening, Sept. 18, at the Methodist Church, on the occasion of the second quarterly meeting. Andover affords a good field for the application of the principles of interdenominational comity. The Congregationalists have the best church edifice, but are without a preacher; the Methodists have a good preacher, but an inferior edifice. But church union is not always in practice the easy problem it seems to the theorist; hence the Methodists will doubtless continue to worship at home, and the Congregationalists will secure a new pastor instead of utilizing ours.

Zion's Herald. — Some of the pastors are meeting with good success in securing new subscribers to the HERALD. Let us push the work until the district has doubled its subscription list! JUNIOR.

VERMONT CONFERENCE

St. Johnsbury District

Guildhall. — Mr. Everett C. Benton, of Boston, who is a native of this town and who spends his summers here, has just sent the church a donation of fifty hymnals, including seven for the choir, one for the pulpit, and two for the pastor's pew — the latter being elegantly bound in morocco. The gift is thoroughly appreciated by the church. This is one of the fields which present many discouraging aspects, and where to hold one's own may be counted success. Yet here the pastor, Rev. A. C. Fuller, reports the congregations larger than last quarter. The Sunday-school attendance is also larger, and one has been converted. Between thirty and forty copies of the *Sunday School Advocate* and *Classmate* are taken, and singing books for social meetings and Sunday-school have been provided through an entertainment conducted by the Epworth League. At an out-appointment on the hill the interest is specially good, and the pastor's heart is encouraged.

St. Johnsbury Centre. — Rev. F. T. Clark has inaugurated a course of Sunday evening addresses on "Studies in Womanhood," in which he discusses several of the women of Old Testament history, and gathers practical lessons for every-day living. These addresses have awakened much interest and are attended by good congregations.

Evansville and *Brownington.* — The pastor, Rev. O. E. Newton, sends the pleasant intelligence, in connection with a remittance to the presiding elder, that a backslider was recently restored to God's favor, and that they were looking for "still greater things." May the good work go on "all along the line!"

Victory. — This field is scattered and broken. The lumber interest, which was its chief industry, is nearly exhausted; and half the houses in some parts of the town are vacant. What can be done to save these sparsely settled fields from utter desolation? Rev. G. S. Smith is probably doing as well as any one can under existing conditions.

St. Johnsbury. — Rev. Thomas Tyrie has returned from his well-earned vacation, and is entering heartily upon the fall and winter campaign. He is greeted with full congregations. Last Sunday he began the ninth course of Sunday evening lectures, having two courses each winter, with the largest congregation for the first evening in all the years — over four hundred being present. Both pastor and flock are happy in each other, and everything points toward a most successful termination of a pastorate which must end next Conference.

Queries. — What shall be done to the preacher who leaves the parsonage and yard so untidy that it hardly seems possible they could have been occupied by Christians? What shall be done for the preacher's wife who leaves the house she vacates all clean and ready for its next occupant, and then goes to another charge where she must go all over the process before the parsonage is fit to live in? What is the duty of the presiding elder under such circumstances? Why may not ZION'S HERALD profitably give a symposium

STARVATION IMMINENT

From Gastro-Intestinal Catarrh.

Patient Perfectly Restored by

BUFFALO LITHIA WATER

Case of Mrs. Dr. F. J. Gregory, of Virginia, reported by F. J. Gregory, M. D., Keysville, Va.

"For eighteen months my wife, aged forty-one years, was a sufferer from a **Gastro-Intestinal Catarrh,** which resisted my best-directed efforts at relief. **The taking of the smallest quantity of the most-easily digested food on the stomach would produce an attack of nausea and vomiting, the severity of which is seldom witnessed,** and when the stomach was free of food she would have attacks of **Gastralgia of the most excruciating nature.** She also suffered from habitual constipation, at times with hemorrhages from the bowels. I pursued the usual line of treatment, such as simple Bitters, dilute Hydrocyanic Acid, Bismuth, etc., **and called to my help two of the most skilled physicians in Southside Virginia,** who supplemented my treatment with some of the newer drugs, such as **Effervescing Bicarb. Potass., Lactopeptine, Carlsbad Mineral Salts,** etc., **but with no benefit, and so her condition went on from bad to worse until death seemed almost imminent from inanition.** I then put her on a milk diet with a glass of **BUFFALO LITHIA WATER** Spring No. 2, every hour or so during the day, and **after the use of the first bottle improvement was marked, and before a case of it had been used I regarded her cure as complete.** It has been nearly two years since, and there has been only one slight recurrence, which was a few days since, and it readily disappeared on the use of the water for a few days."

BUFFALO LITHIA WATER

is for sale by Grocers and Druggists generally. Pamphlets on application.

PROPRIETOR, BUFFALO LITHIA SPRINGS VIRGINIA.

on "Our Duty to our Neighbor," with an editorial squint on this particular duty? H. A. S.

Montpelier District

Montpelier. — Rev. Andrew Gillies, the popular pastor of this church, has just refused another very flattering call to the Genesee Conference, where are all of his old home friends. It should be a source of great gratification to all Vermonters that Pastor Gillies is to remain with us longer. The repairs recently made on Trinity Church cost $2,600, and every cent has been not only subscribed, but paid. This result reflects great credit upon the pastor, upon whom the burden of the work and responsibility has fallen.

White River Junction. — Rev. A. J. Hough, the indefatigable and beloved pastor of this church, issued a bugle-call to his people last Sunday for an advance movement against the hosts of sin. This is an example all will do well to follow. No pastor or people should be content with simply holding their own; there can be no such thing as simply holding one's own, there must be either progress or retrogression.

Windsor. — Marked prosperity prevails here. There were twenty-six testimonies at the Epworth League last Sunday night, a full house at the evening preaching service, and three adults began a Christian life. Pastor Judkins leaves no department of church work neglected, but keeps everybody at work all the time. The consequence is a steady and healthy growth and universal love for the preacher and wife.

Montpelier Seminary. — The term has opened with the usual number of students, and everything is progressing satisfactorily. Principal Newton has a strong grip on the reins, and is showing remarkable facility in doing the right thing in the right way and time. Now is the time for the preachers to begin working for students for the winter term at the Seminary.

Union Village. — The last Sunday in September was observed as Old People's Sunday, with a liberal collection for the Preachers' Aid Society. A monthly missionary meeting with a prepared program has been instituted, and the people cooperate most heartily in sustaining this movement. Rev. H. T. Robinson, the pastor, has resumed his studies in Boston University School of Theology, being now in his second year there. He comes back to supply his pulpit, his wife meanwhile living in the parsonage and leading the midweek social meetings.

Putney. — Pastor Bennett has raised money with which to give the exterior of the church two coats of paint, and hopes to ere long have enough for a new carpet for the audience-room. A series of revival meetings has been planned for the last three weeks in October. Let there be general prayer for the success of this effort!

Hartland. — Capt. W. H. Lee was at North Hartland one week. While the results were not all that could be desired, Pastor Barnes hopes that influences have been set in motion which will enable him to gather in some later.

West Fairlee. — Under the vigorous administration of Pastor H. G. Ellis, the work here and at Copperfield seems to be gradually looking up. There is a prospect that the mines may start in the near future. This would give a great stimulus to the work in every department.

Personal. — The wife of Presiding Elder Davenport is ill at her father's home in Landgrove. A council of doctors has decided that a surgical operation will be necessary as soon as she can rally and gain strength to be moved.

RETLAW.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — In accordance with the vote, the next session is to be held at Forest Grove, Waltham, Monday, Oct. 10, at 10.45 A. M. This grove is delightfully situated on the "banks of the Charles," about a mile from Waltham, and the same distance from West Newton. Electric cars run from both places by the gates of the grounds. In this autumnal season, while the forest leaves are ripening, the scenery is peculiarly beautiful. Preachers' wives, and any other friends who desire to come, will be cordially welcomed. This will be a "basket picnic." It will be the time for the semi-annual election of officers. A good literary program will be provided. Trains leave Boston for West Newton by the B. & A. at 9.30 and 10.02. Trains leave Union Station for Waltham at 9, 9.35, and 10. This will give time to reach grounds for meeting. Price of tickets will be materially reduced if a book is purchased for the convenience of the company, by some one leaving Boston on each of these trains. Any one accustomed to use these tickets

ESTABLISHED IN 1817

John H. Pray, Sons & Co.

CARPETINGS, RUGS AND UPHOLSTERY

Largest and Oldest in New England

BARGAINS Just to introduce the FALL RETAIL SEASON, and to stimulate trade, we offer for One Week Only the following: . . . . . .

26 patterns or about 3,700 yards

Standard American Brussels

— at —

85c Per Yard

This is a ridiculously low price for the high grade Brussels we are offering, and is made only to close out those patterns that we shall not run in stock another season and to make room for new goods. Also a large selection of odd pieces and colorings of the Best Brussels, taken from our Wholesale stock, and offered at less than jobbing prices, for

90c. and 95c. Per Yard

Respectively.

Fifty patterns to select from.

☞ The price of every carpet marked on the tag in plain figures.

BEST QUALITY

American Brussels.

Over 170 patterns to select from, or about 16,000 yards, suitable for Parlors, Reception Rooms, Sitting Rooms, Libraries, Dining Rooms, Chambers, Halls and Stairs, at

$1.25 Per Yard

These Brussels are usually sold at $1.50 and upwards. This is a good opportunity for any one who intends refurnishing this Fall.

If convenient please bring diagrams or plans of your rooms.

☞ All purchases delivered free at residences within 10 miles of our store.

John H. Pray, Sons & Co.

Importers, Contractors, Jobbers, Retailers,

058 WASHINGTON STREET,

OPPOSITE BOYLSTON STREET

THE MORRIS IDEA

Here is the Morris idea grafted on to an ordinary arm chair. It is so successful a solution of Inexpensive Comfort that the wonder is that it wasnot discovered years ago.

It is just a wide-seated library Smoker, fitted with an adjustable back. In other words, you can now have four chairs in one. You can read, smoke, recline, or even sleep, by adjusting the angle of the back to your needs.

In some respects this has a decided advantage over a Morris chair. It is more correct "form," for the Morris is essentially a lounging seat. Then it takes less space and will go in many rooms where a Morris could not enter.

We have framed this chair in our best white quartered oak, built it with broad arms and a restful deep seat, given it a covering of stout figured tapestry and placed on it a price of only $12.

PAINE FURNITURE CO.

RUGS, DRAPERIES and FURNITURE

48 CANAL STREET

will gladly purchase the balance of the books unused. U.

South District

Worcester. — Unless marked papers are sent to those who do not take the HERALD, all our good words for the same can avail little. It is like a preacher scolding the people present because the absent are not in their places; but as one whose grandfather subscribed to the first volume of the nearest Methodist paper and continued to take the same to the day of his death, more than forty years, I think I may, with propriety, express myself on the subject of patronizing the journal which gives us weekly bulletins of what our denomination is doing, and why. I have no patience with those who are so anxious to do away with all denominational lines. They mean simply, "Please walk into my parlor. It is the prettiest little parlor that ever you did spy," etc. I have the utmost respect and regard for my brethren of other congregations, but I like best my own, and I like to patronize my own enterprises in preference to those of other people. The Methodist schoolmaster, preacher and editor are very much needed to let our folks know of what city they claim citizenship. Moral, subscribe to the HERALD, and establish a line of subscribers.

Bishop Mallalieu's visit to Worcester on Monday, Sept. 26, was in regard to greater effort among our French residents. The Bishop has long been a believer that this field is a fruitful one if well worked. A large number of city and nearby clergymen of our denomination came together at Trinity and discussed the situation. While the whole meeting was worthy of extended reporting, I can only state that there was a cordial agreement as to the desirableness of the work and a request will be made upon the Missionary Society for increased appropriations to help the cause. Ladies of the church furnished lunch.

The Worcester auxiliary of the Woman's Home Missionary Society held its annual meeting at the home of Mrs. P. Foster White, on Lincoln St., Sept. 27. Mrs. S. A. Tateum of Trinity was elected president, and Mrs. E. H. Moulton, of Laurel St., secretary. Mrs. William Clark will represent the auxiliary at the annual meeting in Malden.

Trinity. — Robert A. Coan will delay his college entrance for a while, and is now acting as assistant secretary of the local Y. M. C. A. He is doing nicely, if his presiding at a recent Sunday service be an earnest. The Advanced Light-Bearers have raised $13.34 for the support of a Chinese girl in the Flowery Kingdom. Mrs. Lucie F. Harrison has the cause in charge. Master Ernest Seaver is president of the Junior League. F. B. Durfee has been elected treasurer of the church, J. K. Greene, Esq., pew agent, and Mrs. Alice P. McKinstry will have charge of the weekly offering.

Webster Square. — Presiding Elder Mansfield found a good condition of affairs at his second quarterly conference. Improvements have been made, and yet there is money in the treasury. Rev. L. W. Adams keeps things moving.

Coral St. — Rev. H. H. Paine conducted the afternoon exercises at the Y. M. C. A. recently.

Lake View. — The League president for the coming term is C. M. Williams, and Miss Annie Mirick is secretary. QUIS.

North District

Flint St., Somerville. — This church is to supply its own people and the community with a very fine course of lectures. Leon H. Vincent will deliver the following upon the dates named: Oct. 31, Hawthorne; Nov. 7, Emerson, the Man; Nov. 14, Thackeray; Nov. 21, Dickens.

Auburndale. — Twelve were received into the church, Oct. 2 — 11 by letter and 1 from probation. Next Sunday will be Old People's day with this church. A missionary prayer and conference meeting of unusual interest was held Sunday evening, Oct. 2. At its close one young lady came penitently to the Saviour. U.

West District

The reporter for the West District hereby reminds his brethren that he is not omniscient, neither is he able to manufacture news after the example of some correspondents of some secular papers. Brethren who fail to furnish him the requisite information are not, therefore, to feel aggrieved if their churches do not receive due mention in this column. All suitable items of church news will gladly be inserted, if brethren will send them, or have them sent to A. H. Herrick, Chicopee Falls.

Springfield Preachers' Meeting, after a vacation of eleven weeks, resumed it sessions on Sept. 12. The program is provided up to the next session of the Annual Conference, a paper on some subject of interest being assigned to each bi-weekly meeting. The officers are: President, L. H. Dorchester; vice-president, E. P. Herrick; secretary and treasurer, A. W. Baird; executive committee, R. E. Bisbee, C. F. Rice, L. E. Bell. The secretary has issued a neat and durable program covering the assignments for the period named. On Sept. 12, Rev. R. E. Bisbee presented a paper on "Some Scientific Possibilities and Speculations;" and on Sept. 26, Rev. W. R. Newhall read an essay on "Taxation of Exempted Property in Massachusetts," claiming that the exemption is equitable, economical, and rational. Mr. George E. Whitaker, assistant publisher of the HERALD, received a cordial welcome, and spoke briefly with reference to the paper. The meeting adopted the following resolution offered by W. J. Heath: "*Resolved*, That we welcome the presence of Brother Whitaker, representing ZION'S HERALD, and promise our hearty co-operation in extending the circulation of the HERALD."

Bishops' Semi-Annual Meeting. — Preparations are under way for the Bishops' meeting, to occur the latter part of October. The pastors in all this vicinity will do well to induce their people to attend the public meetings to be held on week nights in connection with this semi-annual gathering of our general superintendents. This may be a better opportunity than some of them will ever again have to see these high officials, who act a most important part in the administration of our ecclesiastical affairs, who by their power of appointing ministers affect every family in our communion, and who yet are so few that very many of our people never have the opportunity to gaze upon a Bishop. ZION'S HERALD will doubtless have a suitable account of the meeting of the Bishops, with its incidental gatherings.

Springfield, Trinity. — A few days ago a memorial of the late Rev. Dr. Wm. Rice was completed for this church. It is a simple and beautiful panel of stained glass, which finds a place nearest the pew he used to occupy, in the window third from the door on the right-hand side of the audience-room, approaching the pulpit. The inscription reads: "Rev. William Rice, D. D., 1821-1897."

Swedish. — Our Swedish society in Springfield, under the pastoral care of Rev. C. Paulson, deserves the hearty co-operation of all our Methodist people in this vicinity. Mr. Paulson is a devoted minister of Jesus Christ. The fact that all the Swedish societies in the Conference have been grouped in one presiding elder's district, and placed in care of the elder in charge of the South District, certainly should not diminish the interest taken in these brethren by our preachers and laymen of this vicinity. The Springfield Swedish society is in a prosperous condition. The Sunday-school is larger than ever before, and the congregations at the other services, especially on Sundays, are very large. These people are much hampered in their work by lack of the accommodations which would be secured by a church building.

North Brookfield. — At the last communion service 5 persons were received into full membership, and two were baptized and received on probation. On the evening of Sept. 14, that day being the thirty-second anniversary of their marriage,

Macbeth's is the only lamp-chimney advertised.

What of that?

It's the only make worth advertising.

Write Macbeth Pittsburgh Pa

A Wick Sent Free.

The Standard Oil Co. says: "We have made a number of careful and exhaustive tests of your "Marshall Process" WICK and we cannot speak too highly of its qualities."

No more smoking, smudgy, creeping lamps. No more dirty, cracking chimneys.

We want you to send for a free sample and a book about it, and test the unique qualities of "THE BROWN WICK."

For sale by all good dealers. Take no substitute.

NEW JERSEY WICK CO., Newark, N. J.

[Patented in U. S. and foreign countries.]

Church Hymns and Gospel Songs

By Sankey, McGranahan and Stebbins.

A compilation of Choice Hymns and Tunes of the Church with the best Gospel Songs.

367 Hymns, a tune for Every Hymn.

Pastors, S. S. Superintendents, Evangelists, Choristers, unanimously recommend it

Never before have we offered such a large and useful book a this low price. $26 per 100 copies.

THE BIGLOW & MAIN CO. New York City and Chicago

BOOK AGENTS WANTED FOR the only Official and superbly Illustrated HISTORY OF

OUR WAR WITH SPAIN

ITS CAUSES, INCIDENTS, AND RESULTS. A reliable and exhaustive story of the war, Civil, Military, and Naval, from its beginning to the close. With many fine steel plates, maps, and choice engravings. By Hon. HENRY B. RUSSELL, assisted by SENATOR PROCTOR (Vt.) and SENATOR THURSTON (Neb.). One Agent cleared $200.00 in first two weeks, another $400.00 in three weeks. 1,000 more Agents wanted. *Distance no hindrance, for we Pay Freight, Give Credit, Extra Terms, and Exclusive Territory.* Write for terms to the exclusive publishers.

A. D. WORTHINGTON & CO., Hartford, Conn.

ARMSTRONG & McKELVY Pittsburgh.
BEYMER-BAUMAN Pittsburgh.
DAVIS-CHAMBERS Pittsburgh.
FAHNESTOCK Pittsburgh.
ANCHOR, ECKSTEIN } Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION } New York.
SOUTHERN, SHIPMAN } Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN } St. Louis.
JOHN T. LEWIS & BROS CO Philadelphia.
MORLEY Cleveland.
SALEM Salem, Mass.
CORNELL Buffalo.
KENTUCKY Louisville.

A PROMINENT wholesale and retail dealer in paints writes: "We have discontinued handling mixed paints entirely, for the reason that we can furnish Pure White Lead (see list of genuine brands) and the National Lead Company's Tinting Colors with which to make any shade desired, thereby giving our customers the best paint that can be made; besides, we know what we are selling, and are not afraid that the purchaser will come back next year and ask us to paint his house over again."

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing pictures of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

National Lead Co., 100 William St., New York.

Rev. N. L. Porter and wife were genuinely surprised by the unexpected appearance in the parsonage of some fifty of their friends. These were welcomed cordially and on their departure left behind them abundant and substantial tokens of kindly regard for the pastor and his wife.

Chicopee Falls. — On a recent Sunday, exchanging with the pastor, Rev. E. C. Bridgham, of East Longmeadow, preached a sermon which received much favorable mention from the people. Sept. 25 was "rally-day" for the Sunday-school. The superintendent, Charles T. Hendrick, had prepared an appropriate program of exercises, and had the pleasure of seeing present about 300, which is nearly the enrolled number. Of this number, 122 (including a few visitors) were in the primary department. This latter, in charge of Mrs. D. S. Warner, assisted by an able band of teachers, is an interesting part of the school, promising much for the future of this church. On the morning of Sept. 25, after a brief sermon by the pastor, Mr. Geo. E. Whitaker, assistant publisher of ZION'S HERALD, made a comprehensive and telling presentation of the value of the HERALD to our Methodist people, and of its claims upon their loyalty. Five new subscriptions were the immediate result, and others have come in since. H.

N. E. SOUTHERN CONFERENCE

Norwich District

Personal. — Miss E. M. Stanley, daughter of Rev. E. S. Stanley, a member of this Conference, is to teach the English branches, history and French at Clark University, South Atlanta, Ga., the coming year. She is a graduate of Providence High School, the C. L. S. C., and Oberlin College.

East Hartford. — Rev. Wm. E. Keith is leading this church steadily forward. Recently the last $30 of indebtedness on their lot was raised and paid. They now plan to put up a neat chapel to cost about $1,000. The workers are few, but they have push and devotion.

S. S. Convention. — The Biennial State Sunday-school Convention is to be held in Calvary Baptist Church, New Haven, Nov. 8-10. Rev. W. S. McIntire, of Hazardville, is one of the speakers. This is a live society, employing several paid workers, ladies and gentlemen, and doing much service in small and neglected communities.

Norwich. — Rev. John L. Pitner, of Trinity Church, has been summoned by telegraph to First Church, San Diego, Cal. Mr. Pitner has made many friends during his brief sojourn with us, who regret that the condition of his wife's health necessitates a change of climate. He is a very popular lecturer and as a pulpit orator ranks high. His position as chaplain in the G. A. R. has made him well known to a large circle. May prosperity attend him in his new field of labor!

Rockville. — The Itinerants' Club of the western part of the district held its first meeting after vacation with Rev. and Mrs. J. H. James at Rockville, Sept. 26. Twenty-four pastors and their wives were present. Several papers were read and discussed, presenting the views of the Atonement held by Calvinistic and Liberal churches. The Methodistic views were considered in July. At the next session, in October, the Old Testament ideas of sacrifice, the New Testament teaching of reconciliation, and the heathen views of Atonement will be presented. Careful and thorough study has marked the work of the club for two years past. The intention is to give special attention this season to the fundamental doctrines of Christianity. All who have been present speak of the great spiritual helpfulness of the meetings as well as the intellectual stimulus. Y.

New Bedford District

North Dighton. — Grove-meetings have been held all summer, with splendid interest and attendance. The work has been under the auspices of the League. At the beginning of the year the deficit on current expenses was nearly $100. Now all bills are paid, with money in the treasury. Sunday, Sept. 18, was Old Folks' day. The King's Daughters and Mercy and Help department of the League had charge of the decorations. Each guest was presented with a bouquet of flowers. "Shut-ins" were likewise remembered. The spiritual interest is deepening. Many prayers are going up for God's special blessing of salvation to this community. Rev. H. H. Critchlow is pastor.

Whitman. — Rev. O. E. Johnson returned from his vacation at Cottage City greatly benefited by his much-needed rest. On Sunday, Sept. 4, 1 person was baptized, 3 were received from probation, 1 by letter. The finances are in excellent condition. There is a marked interest in the preaching services. The church has recently been presented with $100, to be applied to the debt on the building. This generous gift is from a friend not a member of the church. The District Ministerial Association will be entertained here, Oct. 17 and 18. The people are looking forward to the meeting with interest.

West Duxbury. — The Christian Endeavor Society connected with this church celebrated its fifth anniversary, Sept. 14. The Marshfield societies and the Guild of Pembroke were represented by good delegations. Rev. Joseph Cooper, of Scituate, delivered the address. Refreshments were served. Rev. L. H. Massey is pastor.

West Dennis. — Pastor Docking has been at his post all summer. In fact, he has had no vacation during his pastorate here. The many summer visitors demand a pastor's constant presence. Fine congregations have attended the preaching of the Word. The devotional meetings were never more fully sustained. The pastor has recently issued a neat pamphlet concerning his illustrated lectures. Dev. Dr. A. B. Kendig will assist the pastor in a series of revival services, commencing Sunday, Oct. 16. The people are in full sympathy with all the pastor's plans and methods, and great results are anticipated.

Fairhaven. — At the September communion service, 1 was baptized and 2 were received from probation. Rally day was observed Sept. 25. The morning sermon was on the subject, "Rallying." Owing to the weather, but 201 were present at the Sunday-school. This is below the average for some months of last year. The col-

WATCH AND CHAIN FOR ONE DAY'S WORK.

Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1½ doz. Packages of Bluine at 10 cents each. Send your full address by return mail and we will forward the Bluine, post-paid, and a large Premium List. No money required.
BLUINE CO., Box 3, Concord Junction, Mass.

FAVORABLY KNOWN SINCE 1826. HAVE FURNISHED 25,000 CHURCH, SCHOOL & OTHER BELLS
MENEELY & CO.
WEST-TROY, N.Y.
PUREST, BEST GENUINE BELL-METAL
CHIMES, Etc. CATALOGUE & PRICES FREE.

BUCKEYE BELL FOUNDRY
E. W. VANDUZEN CO., Cincinnati, O., U. S. A.
Only High Class, Best Grade Copper and Tin
Full, Sweet Tone
Cheapest for Price
Fully Guaranteed
and Chimes.
CHURCH BELLS
No Common Grades. The Best Only.

BLYMYER CHURCH BELLS.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

THE MODERN
STOVE POLISH
ENAMELINE

PASTE, CAKE OR LIQUID.
A Brilliant Polish without Labor Dust or Odor.
J. L. PRESCOTT & CO., NEW YORK.

HAS IT MERIT? OVER 300,000 SOLD.
PARAGON PATENT FOLDING COIN PURSE
Holds its Popularity as it Holds Money.
The most roomy and least bulky purse made. Ask your dealer for it, or I will send you sample at following prices, postpaid: —

		Calf.	Seal.
No. 011 holds	$6.00 in silver.	$ .25	$ .50
" 14x "	$6.00 " "	.40	$ .75	$ .90
" 11 "	$6.00 " "	.35	.75	.90
" 13x "	$10.00 " "	.50	.90	1.25

PAT. Dec. 30, '90
PAT. DEC. 30, '90
Sole Manufacturer,
JAMES S. TOPHAM, 1231 Penna. Ave., N. W., Washington, D. C.
Mention ZION'S HERALD.

FREE RHEUMATISM CURE

A Liberal Way to Prove that Gloria Tonic Cures Rheumatism --- Thousands of Sufferers Have Been Permanently Cured --- A Free Trial Package Mailed to All Who Apply.

It is safe to say that nearly everybody who has rheumatic pains has doctored till they are discouraged. They are disgusted with remedies that cost money and won't try another unless it is proven to be a specific for the disease and not a mere drug to sell. This is why John A. Smith, who discovered a remarkable cure for rheumatism, sends free to all a trial of his remedy so that the sufferer may know positively that Gloria Tonic cures the disease.

There are many people who are afraid to try even this free sample package, fearing that it may contain something harmful. But all such are assured that Gloria Tonic is entirely safe and cannot harm even a baby.

Write for a free sample today. If you have a friend who suffers ask him to write also to Mr. Smith, so that every person afflicted with rheumatism may be released from the terrible pains of this ruthless disease.

Address Mr. John A. Smith, 631 Summerfield Church Building, Milwaukee, Wis., and he will send a free trial package of Gloria Tonic by return mail, prepaid, or a full sized box may be obtained from your druggist for $1.00.

lection was for missionary debt-paying, and amounted to $11.98. Rev. S. E. Ellis is pastor.

L. S.

CHURCH REGISTER

HERALD CALENDAR

Providence Dist. Pr. Mtg. at Stoughton,	Oct. 17, 18
Central Circuit Pr. Mtg. at Cochituate,	Oct. 11
New Bedford Dist. Min. Asso., at Whitman,	Oct. 17, 18
Mid-year Meeting of Vermont Conference Board of Examination at Montpelier,	Nov. 1, 2

SPECIAL NOTICE. — The Boston delegation of the Woman's Foreign Missionary Society will start for the annual meeting at St. Albans, Vt., on Monday, Oct. 10, at 9 a. m., from Union Station. Ladies will please be at the station by 8.30 a. m., in order to secure the necessary certificate, without which there will be no reduction in fare. It is to be hoped a large number will avail themselves of this delightful trip.

COM. ON TRANSPORTATION.

METHODIST SUNDAY-SCHOOL WORKERS' UNION. — The next regular meeting of the Union will be held at Bromfield St. Church, Monday, Oct. 10. Social hour at 5 o'clock, supper at 6, and evening program at 7. Rev. W. W. Foster, D. D., president of Rust University, and Mrs. Foster, will be the guests of the Union and will make addresses. The president, Rev. Geo. H. Clarke, will give a short address on "The World's Recent Sunday-school Convention" in London. This will be followed by a conference on "Encouragements." A representative from each school will be expected to state briefly the most encouraging feature of work in his school. Music will be furnished by the Fraternal Male Quartet. Tickets are now on sale at Chas. R. Magee's, 38 Bromfield St.

A. G. FOGG.

BOSTON METHODIST SOCIAL UNION. — The regular monthly meeting of the Boston Methodist Social Union will be held at the American House, Monday, Oct. 17, at 5 p. m. Dinner at 5.30. Rev. Robert A. McFadden, of the Central Congregational Church, Chelsea, will be the guest of the evening and will address the Union. Music will be furnished by Mr. H. F. Thayer, tenor. Membership tickets for the balance of 1898 only $4. It is hoped that every Methodist church near Boston will enjoy the full privileges of the Union.

VERNON B. SWETT, Sec.

Coughs That Kill

are not distinguished by any mark or sign from coughs that fail to be fatal. Any cough, neglected, may sap the strength and undermine the health until recovery is impossible. All coughs lead to lung trouble, if not stopped.

Ayer's Cherry Pectoral Cures Coughs

"My wife was suffering from a dreadful cough. We did not expect that she would long survive, but Mr. R. V. Royal, deputy surveyor, happened to be stopping with us over night, and having a bottle of Ayer's Cherry Pectoral with him, induced my wife to try this remedy. The result was so beneficial that she kept on taking it till she was cured."
R. S. HUMPHRIES, Saussy, Ga.

"My little daughter was taken with a distressing cough, which for three years defied all the remedies I tried. At length, on the urgent recommendation of a friend, I began to give her Ayer's Cherry Pectoral. After using one bottle I found to my great surprise that she was improving. Three bottles completely cured her."
J. A. GRAY,
Trav. Salesman Wrought Iron Range Co.,
St. Louis, Mo.

Ayer's Cherry Pectoral

is put up in half-size bottles at half price—50 cents.

Bargains in Standard

BRUSSELS CARPETS

We have marked down some 300 pieces of the above mentioned goods to less than MANUFACTURERS' PRICES in order to make room for our extensive alterations. These goods are NOT remnants, but FULL PIECES, enough to carpet any room or house.

We have also marked down a large lot of

ORIENTAL CARPETS and RUGS

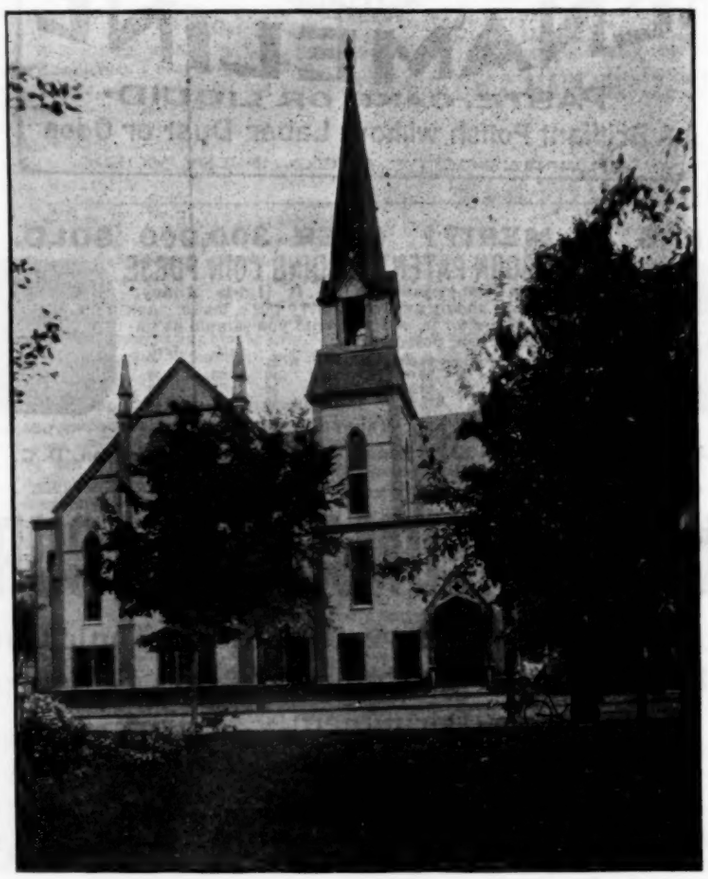
to VERY LOW PRICES. These are bargains ONE OUGHT NOT TO PASS.

We are at the Old Stand where we started in 1846, being the oldest strictly Carpet House in New England.

Joel Goldthwait & Co.

167 and 169 WASHINGTON ST.

Near Cornhill and Adams Square Subway Station, Boston.



Park Ave. Church, West Somerville.

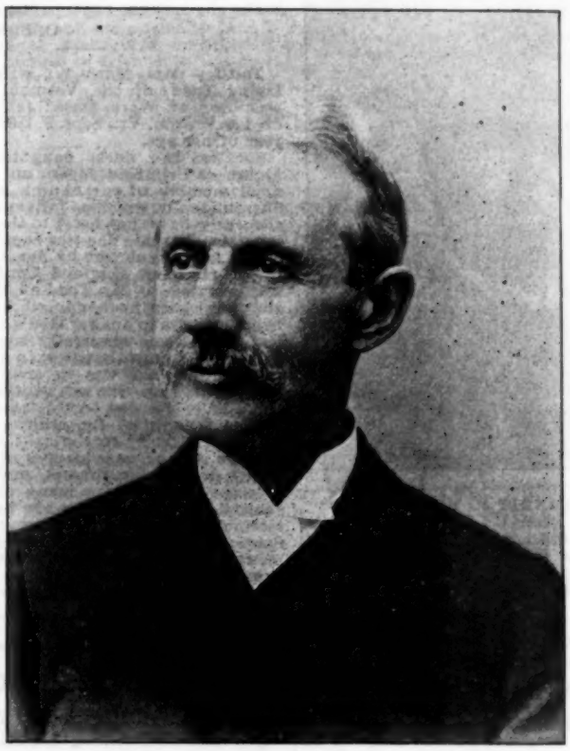
Built in 1872, this church has accommodated its people comfortably until the last five years. During the entire present pastorate the growth enjoyed has called for larger quarters, but the insuperable barrier has been the hard times. But such became the manifest need, that the work of enlargement was undertaken early in May last.

The contract for the work was given to Oliver H. Perry, a member of the society, the designer and architect. Mr. Perry sublet the work to Messrs. Stevens & Blake, of Malden, who pushed the enterprise to an early and successful conclusion. The church as now rebuilt is one of the most commodious and well-arranged in the Conference. The auditorium has a seating capacity of about 600. The pews are semi-circular in form and of the newest and most approved pattern. The ceiling is one of the most beautiful to be found anywhere, being steel of tasteful design. The vestries are well-arranged and attractive. Adjoining the large vestry is a large Epworth League room, an infant department room, ladies' parlor, class-room,

kitchen, cloak-room, library and toilet rooms. The vestibules are large and roomy and all that could be desired. Off the auditorium there is a pastor's room, a reception room, and two rooms for Sunday-school purposes. The floors are of hard pine, and the aisles of the auditorium are laid with rubber matting. The system of ventilation is that required by the State and is believed to be entirely satisfactory. The platform and altar and space immediately in front are laid with the best Lowell carpeting. The organ, built by Gilbert & Butler of Cambridge, is beautiful in structure, and is pronounced by musical experts to be of superior tone and quality. The building is lighted by electricity throughout.

Large and well-appointed, this church will meet the needs of this growing community for years to come, and will be found to be one of our most desirable appointments. The building committee under whose supervision this important work has been accomplished, is as follows: Rev. G. Beekman, pastor, acting chairman, E. D. Lacount, Abel Reynolds, Thaddeus Luce, and Thomas Waters. The cost of the entire work, including organ, is $14,000. Just what debt will remain as the result of this work cannot at present be determined; but such is the vigor and growth of the society that it will not be a burden and will not long remain. During the present pastorate 97 have been added to the church by letter and 48 have been admitted to full membership from probation. This growth is quite certain to continue for the next decade, and a strong church will result.

Dr. L. B. Bates made an appeal for $2,600, which was fully pledged under his wise management. In the evening Dr. G. F. Eston preached a strong and impressive sermon. Further report of the reopening services, which continue during the entire week, will appear in the next issue.



Rev. Garrett Beekman.

Pastor Park Ave. Church, Somerville.

Rev. Garrett Beekman is a native of New Jersey. He was graduated from the School of Theology, Boston University, in 1870. While a student in this institution he organized what is now the Flint St. Methodist Episcopal Church, Somerville, and was its pastor for two years. He joined the New England Conference in 1870. His principal appointments have been: South Lawrence; Maple St., Lynn; Danvers; Laurel St., Worcester; Southbridge; Roslindale, Boston; Chicopee Falls; Westboro; Park Ave., Somerville. He is closing the fifth year of a notably successful pastorate with his present church. That excellent paper, the Somerville *Journal*, says: "He has proved one of the most acceptable pastors that the church has ever had, having labored early and late for the welfare of his society and the community at large. To his earnest efforts is largely due the construction of the present beautiful church edifice. When others faltered and were in doubt as to the expediency of rebuilding the structure, Mr. Beekman pushed the project ahead with unwavering energy and a confidence which inspired others to rally to his assistance. For two years he has been securing pledges and contributions for the new building. He enjoys the respect and confidence of the people of all denominations in the city, who look upon him as one of the stanchest supporters of law and order, temperance, and everything that is best for the morals of the public."

Charles M Sheldon's

...BOOKS...

Over 295,000 Sold

In His Steps —

"What would Jesus Do?"

The Crucifixion of Philip Strong

Robert Hardy's Seven Days

His Brother's Keeper

Richard Bruce

The Twentieth Door

Bound in cloth 75 cents each, paper 25 cents each, postpaid. Any five to one address, postpaid, in paper for $1.00, in cloth for $3.00.

Sent postpaid on receipt of price by

THE ADVANCE PUBLISHING CO.,
215 Madison St., Chicago.

Island of Marken

The quaint fisher-folk of Marken, two of whom are pictured on another page, are loyal subjects of the recently crowned Queen of the Netherlands. They are a simple, sober, industrious people, ever struggling to save their flat, marshy island from the encroachment of the sea.

This island was once a frontier or mark of the mainland, but was separated from it by an outburst of nature in the 13th century. The people yet retain the style of dress worn at that time. The loose, sombre garb of the men, showing no linen, is lightened only by the silver clasps and buckles which are usually family heirlooms. Unlike their countrywomen of the mainland, who hide their tresses under close-fitting caps, the women of the Isle allow their blonde curls to hang about the face. To Marken wives, who, though robust, are gaunt and lean of visage, with high color and dark hollows under their big blue eyes, this arrangement of the hair gives an air somewhat savage.

Because of the absence of the men on the ocean, the daily duties of the women fisher-folk cover the whole range of outdoor and indoor work. Thus the Singer Sewing Machine has proved a great blessing in their busy lives and has become deservedly popular.

TERRIBLE NERVOUS TROUBLE

Her Flesh was so Sore Could Hardly Bear Touching

Did Not Know What it Was to Have a Good Night's Rest

Cured by Dr. Greene's Nervura

Which She Found a Wonderful Remedy

"Twelve years ago I got hurt by being thrown from a wagon which injured my spine, making it weak. Then two years ago I had the grippe, which settled in my spine, that being the weakest place. This gave rise to a very severe nervous trouble of the spinal cord.

"I doctored with eminent physicans for two years, going away for that purpose a part of the time. I used among other things, batteries, and had my back cupped more than thirty times, and blistered many times, and all without the least good. The sensation was like needles sticking into my back and stomach, and after those spells passed my flesh would be so sore that I could not sit on a chair unless it was upholstered. I did not sleep well, many nights not going to sleep until two o'clock A. M. I could not lie on my back in sleep at all.

"Finally, after two years of great suffering, I saw Dr. Greene's Nervura advertised, and the cures it had effected, and I determined to try it. I am now using my third bottle and am relieved of the nervous pricking sensation, and sleep well, which I had not done for two years. In fact, I had not known what it was to have a good night's rest in the two years I was sick, until after I took Dr. Greene's Nervura blood and nerve remedy.

"I can cheerfully say that I think it is the best remedy I have ever used or known about, and heartily recommend it to others, and will gladly answer inquiries about my case.

"MRS. A. J. SMITH,
"Morrisville, Vt."

Everybody needs and should take this grandest of medicines, Dr. Greene's Nervura blood and nerve remedy. There is no other remedy in the world equal to it. It will make you well and strong.

Dr. Greene, 34 Temple Place, Boston, Mass., invites the sick to consult him free, personally or by letter.

The number of tickets for the Fitchburg R. R. Hoosac Tunnel Excursion of October 8th is limited. Rate $2, and on sale on and after October 5th, at 260 Washington St. and Union Station, Boston.

OBITUARIES

Not sweeping up together,
In whirlwind or in cloud,
In the hush of the summer weather,
Or when storms are thundering loud,
But one by one we go;
In the sweetness none may know.

Not pressing through the portals
Of the Celestial Town,
An army of fresh immortals,
By the Lord of Battles won;
But one by one we come
To the gate of the Heavenly Home.

That all the powers of heaven
May shout aloud to God,
As each new robe of life is given,
Bought by the Master's blood;
And the heavenly raptures dawn
On the pilgrims, one by one.

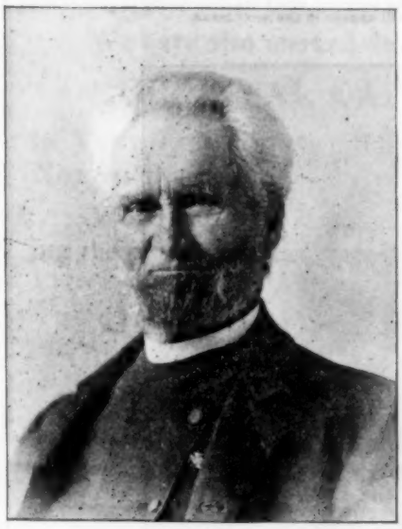
That to each the voice of the Father
May thrill in welcome sweet,
And round each the angels gather
With songs on the shining street,
As one by one we go
To the glory none may know.

— *Selected.*

Mitchell. — Rev. Barnett M. Mitchell, a veteran of the East Maine Conference, was born in Troy, Maine, March 10, 1810, and died in Calais, Maine, June 24, 1898.

Mr. Mitchell was united in marriage with Huldah Nickerson, of Swanville, Maine, Nov. 27, 1834, and for more than sixty years they walked life's pathway together. In September, 1838, at a camp-meeting held at North Dixmont, they bowed at the altar for prayers, and "found the peace which passeth understanding." Soon after his conversion he felt that God called him to preach the "unsearchable riches of Christ," and he was licensed as a local preacher. At a session of the Maine Conference held in Gardiner in 1842 he was received on trial and appointed to Mt. Desert island. He began his work on this circuit at South West Harbor, and remained on this field two years. On account of the sickness of his mother he was, at his own request, discontinued the next year. In 1845 he re-entered the work and was appointed to Carmel. At the Conference held at Saco in 1847, he was admitted into full connection and ordained a deacon by Bishop Hedding. This year he was sent to West Hampden. At the division of the Maine Conference in 1848, his lot fell within the bounds of the East Maine Conference. He was appointed to Searsmont, Lincolnville and Northport. In 1850 he was ordained elder by Bishop Hedding, the Conference that year being held in Bangor. From this Conference he went to Union. His subsequent appointments were: South Vassalboro, South Orrington, East Corinth, Ellsworth, Rockland, Calais, Milltown, East Machias, Millbridge, Newport, Eastport, Ellsworth, Union, and South Thomaston. In 1884 he was made supernumerary, and supplied at Robbinston. The following year he was granted a superannuated relation, and he then settled in Calais, Maine. Here he spent the closing years of his earthly life, the past five years in the home of his daughter, Mrs. Joel Osgood.

Mr. Mitchell was a successful minister. On nearly all of his fields he witnessed gracious revivals. It was during one of these awakenings that the late Rev. A. S. Townsend was converted — a conversion so remarkable as to produce a profound impression up and down the St. Croix Valley. He believed in the doctrines of his church, and preached them with much force. During the nearly sixty years of his connection with the church and the fifty-six years of his ministerial life he never faltered in his attachment to her doctrines and usages. Some of our best and strongest laymen were won to Christ by his labors. He secured the building of the church edifice in Ellsworth. At the request of this society the Conference voted him a change of relation, so that he could be returned for the third year to complete the work he had begun. During his first term of service in Union the church edifice was remodeled at a cost of over $2,000. His love



REV. BARNETT M. MITCHELL

for his church did not abate as old age crept on. He took a special interest in building the beautiful chapel in the district where he resided, and was earnest in raising money for that purpose.

His last visit to the Conference with which he had been connected since its beginning, was in Calais, his home. To those of his brethren who had known him in his young manhood it was a touching sight. The alert, quick step of former years was gone. It was evident that his race was almost run, and when in response to the request of Bishop Mallalieu he arose to address the Conference, he looked upon a body nearly all of whom were strangers. Only two of the associates of his early ministry were present, and but two others were living who with him were members of the Conference at its organization in 1848. When he began to speak it was evident that, though "the outward man was perishing," the old-time fire burned brightly within. His words were few but full of the spirit which had made him a power on many a spiritual battlefield. It was the farewell of an old veteran worn out in the service of his church to his companions who like himself were nearing the close of the earthly warfare, and to those who were in the thick of the fight striving to emulate the example of the noble men into whose labors they had entered. In a few weeks he was shut in, and could go no more to the place he loved so well.

Mr. Mitchell came to the close of life strong in the faith he had proved. "The inner man had been renewed day by day." His pastor, Rev. S. A. Bender, writes: "Mr. Mitchell was confined to his home from September until the time of his death. During the summer of '97 he attended the Sunday services regularly. It was his custom to give an exhortation after the sermon, and his Christian experience was triumphant, proving a benediction to those who visited him. There was no impairment of his mental faculties during his sickness; his mind remained keen and alert."

A son and three daughters survive him.

J. W. DAY.

Fogg. — Salome Davis Fogg was born in Buxton, Me., Feb. 3, 1816, and died in Fairfield, Me., July 17, 1897.

Mrs. Fogg was reared in a Christian home — brought up in the "nurture and admonition of the Lord." She was converted when about eighteen years of age and baptized by Elder Buck, a well-known Freewill Baptist minister. She became a member of the Methodist Episcopal Church on her removal to Fairfield after her marriage. She was married to Mr. Charles Fogg, June 16, 1837, with whom she walked life's pathway and shared life's joys and sorrows for sixty years. Mrs. Fogg was a devoted Christian and never allowed her love for her church or her devotion to God to abate. Her daily "hour of devotion" was maintained through life. She knew Christ as a complete Saviour. Blessed with an abundance of this world's goods, it was her delight to give. For years her most constant companions were her Bible, Hymn-book, *Guide to Holiness* and ZION'S HERALD. She was a subscriber to the HERALD for sixty years.

For months in feeble health, she lingered near the city gates longing to enter, but patiently awaiting the Master's call. The end was triumphant. Her memory is like "ointment poured forth." A devoted and loving daughter and a doting husband ministered to her to the last. The husband, in great weakness and suffering, with the daughter and son and a host of other friends, mourn, while she beckons them to the city of light.

O. S. PILLSBURY.

Todd. — Mrs. Maria A., wife of Rev. W. Irving Todd, of the Vermont Conference, was born at Ware, Mass., Jan. 15, 1854, and died at Groton, Vt., Sept. 9, 1898, in the 45th year of her age.

She was the oldest daughter of P. W. Moore, of Brimfield, Mass., an honored official member of our church at that place. Surrounded by gracious influences at home, she early gave her heart to God and united with the church. She was baptized and received into the church by Rev. Charles Vinton, of the New England Conference. She was married to Mr. Todd on March 7, 1871; and when her husband felt he must turn from business to answer God's call to preach the Gospel, she cheerfully acquiesced, and gave herself most heartily to the service of the church. She was in many respects a model Christian. She was gentle in her home and wholly devoted to her family. She was always thoughtful for others, and showed special adaptation to the critical duties of a pastor's wife. The evidences of real sorrow manifested at her funeral, and the loving messages received from many other friends, showed how large a place she held in the affections of those who knew her well. At Springfield, Bellows Falls, and Island Pond many speak of her influence as an inspiration and a benediction.

One child has preceded her to the immor-

SCRATCHED CONSTANTLY

Baby Badly Afflicted with Eczema. Medical Treatment Useless. Cured by Cuticura.

My niece's little baby boy had Eczema all over his face, so that he needed continuous watching, and he scratched the sores constantly. Mornings, his face, hands and clothes would be stained with blood. She never could take him out, his face was so full of sores. She had medical treatment, and tried everything she heard of. She commenced using the CUTICURA REMEDIES. The *sores left his face and he was entirely cured*, and now his face is smooth and rosy.

Mrs. L. J. ROOT, New Scotland, N. Y.

SPEEDY CURE TREATMENT FOR EVERY BABY HUMOR, WITH LOSS OF HAIR. — Warm baths with CUTICURA SOAP, followed by gentle anointings with CUTICURA, purest of emollients, and greatest of skin cures.

Sold throughout the world. POTTER D. & C. CORP., Sole Props., Boston. How to Cure Every Baby Humor, free.

Irritable Stomachs

make irritable people. A food that is nourishing and that does not cloy the appetite is

Somatose

Somatose is a *Perfect Food, Tonic* and *Restorative*. It contains the nourishing elements of meat. Prepared for *invalids* and *dyspeptics* and those needing nourishment and a restored appetite. May be taken in water, milk, tea, coffee, etc.

At druggists' in 2-oz., ¼, ½ and 1 lb. tins.

Pamphlets mailed by Farbenfabriken of Elberfeld Co., 40 Stone St., New York City, selling agents for Farbenfabriken vorm. Friedr. Bayer & Co., Elberfeld.

ELY'S CREAM BALM is a positive cure. Apply into the nostrils. It is quickly absorbed. 50 cents at Druggists or by mail; samples 10c. by mail. ELY BROTHERS, 56 Warren St., New York City.

25 CTS. PISO'S CURE FOR CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists. CONSUMPTION 25 CTS.

tal life, and she has left a husband, two children, a father and a brother and sister to mourn for her; but they do not sorrow as those "which have hope."

Through several months of acute suffering she never murmured, and though several times supposed to be dying she fully illustrated the power of grace to sustain in the crises of life. At the last she passed away very suddenly, when only her husband was with her; but the testimony of a devoted life more than compensates for the lack of opportunity to speak some word at death.

Her funeral was largely attended. The church was completely filled on a busy weekday. Revs. H. A. Spencer, A. H. Webb, J. A. Sherburn, J. Hamilton and A. L. Cooper conducted the services; and Revs. A. E. Atwater, A. H. Webb, W. C. Johnson, S. G. Lewis, I. P. Chase and W. H. White acted as bearers. The next morning the body, accompanied by the family and some friends from Groton, was taken to Springfield for burial, where a large number of friends, including many from Bellows Falls, followed the remains to the grave. Revs. B. F. Rowland and F. W. Lewis conducted the burial service. H. A. S

Dillingham.— Methodism in Vermont has suffered a deep loss in the death of Mrs. Julia Carpenter Dillingham, who passed out of this life, from her home in Waterbury, on September 15, 1898. She was of the order of noble and elect women. The quality of her life and the serene confidence she showed in the hour of death give emphasis to the reverent exclamation of Wesley: "Our people die well."

Madam Dillingham's connection with Methodism began in 1838, when she and her husband, Paul Dillingham of revered memory, joined the society in Waterbury Centre. In 1841 Waterbury became a separate charge, and Paul Dillingham was made one of its stewards at that time, and remained in office uninterruptedly until his death in 1891. It is interesting to know that he was recording steward at the close of his term of office as Governor of the State in 1867. The pipe organ in the church was Madam Dillingham's gift in commemoration of this long period of service. William P. Dillingham, her son, in course of time has succeeded his father in office, both of church and state. He has been steward since 1870.

Madam Dillingham was little in the public eye. The influences of her life were of the quiet, constant sort which are strongly manifest, yet in a way so as to hide the source. The quality of the family fibre is such that her children have come to places of influence and power, and the beautiful fact is that the fibre is essentially and strongly Christian. Her character was a rare combination of strength and gentleness. She had the Puritan quality of reverence for Almighty God and intense personal devotion to Him; she never yielded up a jot of her own ideas of right and wrong; that was her strength. And, on the other hand, such was her womanly gentleness, that she never arbitrarily imposed her standards upon others. With innate modesty she kept hidden the sources of her spiritual life. Speaking of the deep things of her experience would have seemed to her like personal assumption. But the broad flowing stream of good works showed with sufficient clearness where lay the fountain of her life-motives. To a remarkable degree she had attained the blending of contrasts in her disposition — prudence with open-hearted generosity, reserve with unvarying gentleness and courtesy of manner, strictness of life with loving tolerance. She could not endure to hear ill of any one; she loved every good cause. She sacrificed for her family, for her country, and for her church. She lived in the service of God, and was blessed in seeing fruits of her labors. She died in peaceful faith, with mind unclouded and heart assured. There are many left to bless the memory of Madam Dillingham. Her works follow her. L. K. WILLMAN.

Young Women's Christian Association

SCHOOL OF DOMESTIC SCIENCE AND CHRISTIAN WORK.

Courses for teachers, matrons, home-makers, city missionaries, pastor's assistants, Y. M. C. A. secretaries, etc. Eleventh year. Address for circulars, School of Domestic Science and Christian Work,

52 Berkeley St., Boston, Mass.

Methodist Book Concern

EATON & MAINS, Agents

RECENT PUBLICATIONS

Sin and Holiness: or what it is to be holy.

By Rev. D. W. C. HUNTINGTON, President of Nebraska State University. A clear and strong treatise upon this very important subject. 12mo. 288 pp. $1.20.

Among the Forces:

By Bishop HENRY W. WARREN, D. D., LL. D. The author in his previous books has made science very attractive for all classes of readers. In this book he shows to the satisfaction and delight of all that the Realities of today are far greater than the Imaginations of the past. 12mo. Illustrated. 200 pp $1.00.

Christian Science and Its Problems:

An investigation of themes which have been brought to the surface by Christian Science. A brief and concise consideration of the whole question by J. H. BATES, Ph. M. 16mo. Illustrated. 141 pp. 50 cts.

Ready Oct. 1st

EPWORTH LEAGUE READING COURSE for 1898-'99

The Makers of Methodism: by W. H. WITHROW, D. D.

The Founding of a New World: by GEO. H. DRYER.

Every Day Science: by DARWIN, HUXLEY, TYNDALL, etc.

The Star in the West: by P. H. SWIFT, D. D.

Four Volumes, bound uniform in Green Buckram, in box. Per set, $2.00 net. $2.40 postpaid.

NEW ENGLAND DEPOSITORY

CHAS. R. MAGEE, Manager

38 Bromfield St., Boston

EDUCATIONAL

Wesleyan Academy

Wilbraham, Mass.

Applications now received for Fall term, which opens Wednesday, Sept. 14, 1898.

Rev. WM. R. NEWHALL, Principal.

New Hampshire Conference Seminary and Female College

Tilton, N. H.

Fall term opens Sept. 6, 1898. College preparatory, Courses in Music, Art, and Commercial studies. Twelve teachers. Resident nurse. Steam heat. Electric lights.

Send for a Catalogue to the President,

GEO. L. PLIMPTON.

THE

Fisk Teachers' Agencies

(Incorporated.)

EVERETT O. FISK & CO., Proprietors.

4 Ashburton Place, Boston, Mass.
156 Fifth Avenue, New York, N. Y.
1242 12th St., Washington, D. C.
25 King St., West, Toronto, Can
378 Wabash Avenue, Chicago, Ill.
414 Century Building, Minneapolis, Minn
730 Cooper Building, Denver, Colo.
525 Market St., San Francisco, Cal.
525 Stimson Block, Los Angeles, Cal.

Send to any of the above agencies for Agency Manual, free. Correspondence with employers is invited. Registration forms sent to teachers on application

Large numbers of school officers from all sections of the country, including more than ninety per cent. of the Public School superintendents of New England, have applied to us for teachers.

We have filled positions at salaries aggregating

$7,613,896.00.

EDUCATIONAL

Maine Wesleyan Seminary and Female College

Kent's Hill, Me.
Fall term opens August 30.

Send for Catalogue.

Rev. A. F. CHASE, Ph. D., President.

DUMMER ACADEMY

Massachusetts, South Byfield. Founded 1763. Prepares for Scientific Schools, Colleges or Business. Individual instruction. Location beautiful and healthy. New catalogue just out.

PERLEY L. HORNE, A. M.

MASSACHUSETTS, Auburndale (10 miles from Boston).

Lasell Seminary for Young Women

Suggests to parents seeking a good school consideration of the following points in its methods:—

1. Its special care of health.

Resident nurse supervising work, diet and exercise; *abundant food* in *good variety* and *well cooked*; early and long sleep; a fine gymnasium furnished by Dr. Sargent, of Harvard; bowling alley and swimming-bath; no regular or foreknown examinations etc.

2. Its broadly planned course of study.

Boston proximity both necessitates and helps to furnish the best of teachers, including many specialists; with one hundred and twenty pupils, a faculty of thirty. Four years' course; *in some things equal to college work; in others, planned rather for home and womanly life.* Two studies required, and two to be chosen from a list of eight or ten electives. One preparatory year. Special students admitted if eighteen years or over, or graduates of High Schools.

3. Its home-like air and character.

Training in self-government; limited number (many declined every fall for lack of room); personal oversight in habits, manners, care of person, room.

4. Its handiwork and other unusual departments.

Pioneer school in scientific teaching of Cooking, Millinery, Dress-making, Business Law for Women, Home Sanitation, Swimming.

Regular expense for school year, $500. For illustrated catalogue address (mentioning ZION'S HERALD),

C. C. BRAGDON, Principal.

CHURCH CARPETS AT MANUFACTURERS' PRICES. JOHN H. PRAY, SONS & CO., CARPETS AND UPHOLSTERY, 658 WASHINGTON ST., OPP. BOYLSTON ST., BOSTON.

NEWS OF THE WEEK

Wednesday, September 28

— Col. Theodore Roosevelt nominated by an overwhelming vote (afterwards made unanimous) by the Republicans of New York for Governor.

— The American Peace Commissioners in Paris hold two preliminary sessions and decide upon their plan of work.

— The battleships "Oregon" and "Iowa" leave the New York Navy Yard for Manila.

— Twenty-six cases of yellow fever of a mild type at Wilson, La.

— Robbers loot the Fonda (Ind.) bank, after shooting the cashier; two of them subsequently captured, with a large share of their booty.

Thursday, September 29

— The Alaska boundary line causing trouble to the commissioners at Quebec.

— The Peace Commission in Paris received by the French Minister of Foreign Affairs.

— Thomas Joseph Byrnes, premier of Queensland, dies at Brisbane.

— Four masked men go through a passenger train on the Lake Shore road near Cleveland and everything of value taken.

— White men who have married Indian wives in Indian Territory ordered to leave the Territory.

— Twenty-six glass table-ware manufacturing firms form a "combine" at Pittsburg, with a capital of $8,000,000.

— Death, in Dedham, Mass., of ex-Secretary of State Thomas F. Bayard.

Friday, September 30

— Japanese officials inspect Bellevue Hospital, New York, with a view to the erection of a similar one in their own country.

— Presentation of bronze medals to the officers and sailors of the U. S. S. "Brooklyn," and of a sword to her commanding officer, by the people of Brooklyn.

— Death of Queen Louise of Denmark at the age of 81.

— The Filipinos go through the form of ratifying a constitution for an independent government.

— Six reformers executed in Pekin for alleged plotting against the Dowager Empress.

— Nine banks in this city considering consolidation into one large institution.

Saturday, October 1

— Col. John Hay sworn in at Washington as Secretary of State.

— All the sick in Porto Rico to be sent north as speedily as possible.

— Russia officially informed that this country will send representatives to the disarmament Congress proposed by the Czar.

— Gen. Wheeler and Gen. Lee to appear before the Army Inquiry Commission.

— Trouble breaks out again between the Turks and Armenians; fifty of the latter reported killed at Alashgorb.

— The Hawaiian Commission will recommend a territorial form of government for the islands.

— Kang Yuwei, the Cantonese reformer, lands in Hong Kong, under British protection.

— Sailors on board the transport "Massachusetts" allege that Captain Findlay was forcibly put ashore in Santiago for incompetency; the mate is in command.

— The estimated loss by forest fires in Wisconsin alone thus far, over $2,000,000.

Monday, October 3

— A British attache, American missionaries, and a Chinese secretary for our legation attacked in Pekin.

— Aguinaldo's envoys call upon President McKinley; received only as private citizens.

— Bids for the construction of four new monitors opened at the Navy Department.

— Six military posts to be established in Cuba; a commission to go thither to locate them.

— The bodies of all our soldiers who died in Cuba, Porto Rico and the Philippines to be brought to this country for interment.

— A general strike in the New England shoeshops threatened unless the new price list arranged by the Lasters' Union is accepted by the manufacturers.

— The Canadian Pacific to run a line of steamships between Vancouver and Vladivostok, to connect with the Russian transcontinental road.

— Big storm in the South; Georgia and South Carolina coast swept by winds and submerged by a tidal wave.

Tuesday, October 4

— Three regiments ordered to Porto Rico — the Fifth Regular Cavalry, the Sixth U. S. Volunteer Infantry, and the Forty-Seventh New York.

— Fifty Negro miners driven out of Washington, Ind., by union miners.

— The Sawyer Woolen Mills, Dover, N. H., in the hands of an assignee.

— Major General Merritt arrives in Paris from Manila to testify before the Peace Commission.

— The "Baltimore" and the "Petrel" ordered to China to safeguard American interests.

MORGAN CHAPEL SCHOOL OF MUSIC. — The Morgan Chapel School of Music will open its third year by a free concert and reception by the faculty on Saturday evening, Oct. 8, at the Chapel. Professors and graduates from the various Conservatories of the city are giving their time to this mission of music. Prof. Warren Wesley Adams, of Boston Conservatory, has generously consented to become musical director of the school. Classes in voice, pianoforte, organ, violin, mandolin, guitar and wind instruments, and elocution, will also be formed at various hours for the benefit of those who for financial reasons have been unable to begin or continue a musical education. Further information will be furnished to those who will call on Professor Adams, Monday or Thursday evenings, from 6.30 to 7.30.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Impure blood is an enemy to health, and may lead to serious disease. Hood's Sarsaparilla conquers this enemy and averts danger.

For Nervous Women

Horsford's Acid Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It is not only pleasant to the taste, but ranks among the best of nerve tonics for nervous females."

On Thirty Days' Trial

The offer the Larkin Soap Mfg. Co., of Buffalo, N. Y., make our readers in this issue of our paper, is made possible by the fact that they deal directly with the consumer, wiping out all middlemen's profits. We know the Soaps they make are good. That the Larkin Co. have faith in the quality of their soaps and in our readers is evidenced by the offer they make of a thirty days' free trial of their goods before the bill is payable. Then if you are not satisfied with the soaps, etc., you need only notify the Company and they will take the goods away, making no charge for what you have used. The price of the box and the premium is only the ordinary cost of the soaps alone; the premium you get costs you nothing. No one need hesitate to send a trial order to the Larkin Co., under the conditions they make.

Write J. R. Watson, General Passenger Agent of the Fitchburg R. R., for particulars of the Hoosac Tunnel Excursion of Oct. 8th.

ROYAL

BAKING POWDER

Absolutely Pure

A Perfect Infant Food

Gail Borden Eagle Brand Condensed Milk

A PERFECT SUBSTITUTE FOR MOTHERS MILK. FOR 40 YEARS THE LEADING BRAND.

"INFANT HEALTH" SENT FREE.

N.Y. CONDENSED MILK CO. NEW YORK

WANTED

By a lady with experience a position as organist. Good references furnished. Address, A. M. G, 21 New Church St., Somerville.

WANTED

Room, preferably in the vicinity of Beacon Hill, in return for instruction in harmony and pianoforte. Former pupil of W. J. D. Leavitt and F. F. Marshall. Credentials from Mr. G. W. Chadwick. Care of ZION'S HERALD, 36 Bromfield St.

W. W. Goldthwait.

FITCHBURG R R.

THE LAST

$2.00 EXCURSION FROM BOSTON

TO NO. ADAMS AND RETURN

Through the Beautiful

Deerfield Valley

and the Great

Hoosac Tunnel

Saturday OCT. 8, 1898.

The number of Tickets will be limited and will be on sale at the Hoosac Tunnel Route Ticket Office, 250 Washington St., also at the Union Station on Causeway St., Boston, on and after Wednesday, Oct. 5.

Tickets will be good only for continuous passage, Boston to North Adams and return, going on a Special Express Passenger Train leaving the Union Station, Saturday, Oct. 8, at 8.15 A. M., arriving at North Adams at 12.45 P. M., and to return on a Special Express Passenger Train leaving North Adams the same day at 4.35 P. M., and Hoosac Tunnel Station at 4.40 P. M., arriving at Boston at 9.00 P. M., or on a Regular Passenger Train Sunday or Monday, Oct. 9 or 10, 1898.

NOTE. — The above Special Train will stop at Waltham in both directions. No tickets will be sold at Waltham. They must be secured in Boston.

Excursionists who return the same day will have time for a trip over the

HOOSAC MOUNTAIN

Taking the train at Hoosac Tunnel Station at 4.40 P. M.

A delightful trip is over the Hoosac Valley Electric Road to Adams. This road runs from North Adams through the open fields of the Hoosac Valley for nearly six miles, giving an opportunity of viewing some of the finest scenery in Berkshire, including the HOOSAC MOUNTAIN, the TACONIC RANGE AND OLD GREYLOCK.

Carriages can be procured at No. Adams to visit the various places of interest in the vicinity.

C. L. MAYNE, Gen'l Supt. J. R. WATSON, Gen'l Pass. Agent.

DROPSY TREATED FREE Positively CURED with Vegetable Remedies. Have cured many thousand cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. Dr. H. H. Green's Sons, Specialists, ATLANTA, GA.